The Universalist Leader

Boston and Chicago

Aug. 22, 1925

All Brave Sailors, All Seas, All Ships

Flaunt out, O sea, your separate flags of nations!
Flaunt out visible as ever the various ship-signals!
But do you reserve especially for yourself and for the soul of man one flag above all the rest,
A spiritual woven signal for all nations, emblem of man elate above death,
Token of all brave captains and all intrepid sailors and mates,
And all that went down doing their duty,
Reminiscent of them, twined from all intrepid captains young or old,
A pennant universal, subtly waving all time, o'er all brave sailors,
All seas, all ships!

Walt Whitman.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE LONE CRUISER

THE body of the late Edgar A. Bancroft, Ambassador of the United States to Japan, is *en route* for this country on a Japanese cruiser. "It is a moving answer," says the *New York Times*, "that the Japanese have made to the America that sent its squadron to knock at the closed door of Japan seventy-three years ago. More effective for the peace of the world than all the visitations of friendly war fleets is the voyage of this lone cruiser with its one home-bound passenger."

The Ambassador to an unusual degree reflected honor upon the diplomatic service of his country. He was equipped for his work, deeply interested in it, and he rendered effective service at a critical time. It is no disparagement to the work he did while living to say that even greater is the service rendered by his sacrificial death. He had so endeared himself to the Japanese personally that they are going to unusual lengths to show their sorrow and sympathy. Gifted with exquisite taste, aware of the power of symbolism, sincerely anxious for friendship with the United States, the Japanese Government has sent a great cruiser to bear the body of the dead Ambassador across the Pacific to his old home.

This lone cruiser is a moving spectacle. It will be received with every honor we can give, both because of the gratitude the nation feels for the service of Ambassador Bancroft and because of the tact, insight and fine feeling of those who determined its mission.

* *

THE SYRACUSE CONVENTION

WE wish that every minister in the denomination could attend the sessions of the General Convention at Syracuse. We wish that responsible lay folk, men and women, could come in large numbers from all sections of the country. We wish that every parish would provide in its budget for money to pay the expenses of the minister and, failing this, we wish they would raise it.

If these wishes could be realized, we would have a big and moving convention which would send forth streams of blessings for the churches, the communities to which they minister and the world.

It is only every other year that our General Convention comes. Between sessions the Board of Trustees has to wrestle with the many and intricate problems constantly coming up. The Board feels the need of having its strength and wisdom renewed by the Convention, and some of the heavy responsibilities taken off its shoulders by the united action of the representatives of all our people.

Our people need to get informed about what has happened since Providence, and why it has happened.

We all need the uplift of the common assembly, the communion, the prayer, the spiritual teaching.

It looks to us as if the Syracuse Convention would be both a large and an important one.

A delightful city and a strong parish invite us. One of our ablest ministers is the ministerial host. The city is accessible, the railroad rates are reasonable and save us one-half of the return fare, the program is rapidly taking form.

It will be profitable for all Universalists. It will be especially profitable for all our salaried workers, ministers, assistants, teachers, directors.

Let us push through our plans to attend the Syracuse Convention and to have our parishes fully represented.

* *

INFALLIBLE?

IN his much-discussed "The Earth Speaks to Bryan" Henry Fairfield Osborn, contrasting his views with the views of Bryan, states "that the Bible is an infallible source of spiritual and moral knowledge." What Osborn means is not clear, but if he intends the statement to be taken literally it is open to direct contradiction.

If Professor Osborn accepts the Bible as "an infallible source of . . . moral knowledge," is he never troubled with contradictions? Does he find one standard of morality permeating the entire Bible? Does he find the standard of morality implied in the deception practised by Jacob, in the slaughter of Agag commanded by Samuel, in the bitter curses of the imprecatory psalms, on the same level with the standard of morality implied in the life of Jesus and directly taught in the Sermon on the Mount? Or, accepting the Bible as "an infallible source of spiritual . . . knowledge," does he find the anthropomorphic view of God expounded in the older stories of Genesis and in many passages in Samuel and Kings on the

same level with the view of God held by Isaiah and by Jesus?

The central thesis of Dr. Fosdick's justly popular book, "The Modern Use of the Bible," is that we no longer regard the Bible as a plateau but as a mountain range with valleys as well as with peaks. To speak of the infallibility of the Bible in any department of life, without distinguishing among the various levels, is to lay oneself open to innumerable difficulties.

But even if we take the Sermon on the Mount and the thirteenth chapter of First Corinthians, would we have an infallible guide? The very lessons of the scientific movement have been that there are no infallible guides. There are guide-posts indicating a way, but they are not infallible. The paths they indicate we may or may not follow, but if we do follow them it will be because they appeal to our minds and to our hearts. We can never say that they are infallible but only that we think they are right, that we feel they are right, and that we elect to follow them.

The writers of the Bible were men like ourselves, no more infallible than we are, albeit often wiser. The Sermon on the Mount, in the words of Dean Sperry, "raises the index of the human spirit." To call it infallible is to make a dogma of what was meant to be a challenge. To call it infallible is to ask us to accept blindly what can be accepted only when the eyes of the spirit have been opened.

G. H.

* *

OUR LITTLE BROTHER, BOB-WHITE

ONCE in a while the bob-white, or quail as we call him, comes out of the dense foliage of a tree, but generally he appears running over the ground. He is a ground or grass bird—roosting and nesting in the ground, searching on the ground for food, depending for safety on his resemblance to the color of the ground.

When he comes shyly up to the edge of the veranda, he contrives generally to keep a bush, vine, summer house or tree between him and the lady quietly rocking there. As much as any bird we have, he brings to us a breath of the wild. He comes out of the dense thickets, the deep grass, the lonely swamps. He inhabits the jungles past which we whirl in our motors without even realizing that they are there. He is called a game bird *par excellence*—running in coveys after the breeding season, flying fast with quick whirring strokes when flushed, making a delicious dish when served as "quail on toast."

We have on hand no campaign against sportsmen. We sympathize with them. Their pastime, out in the open, up the mountain side, through the woods and fields, by the wild rivers, stands in striking contrast to the amusements of super-heated parlors, theaters and dance halls. If they are true sportsmen, gentlemen afield, not game butchers, we give them our blessing.

But we wish to point out the significant fact that many of these gentlemen afield frequently grow into a state of mind when they no longer want to kill even to get quail on toast.

They get interested studying the habits of the wild creatures. If the quail, for example, honor a place by adopting it as home, they can't bear to think of their being driven off by dog or gun. There is something touching in the way the families of quail stick together. Says Chapman: "Not long after a bevy has been flushed and perhaps widely scattered, the members of the disunited family may be heard signaling to one another in sweet minor calls of two and three notes."

A thoughtful man gets to a point when he can't bear to send death-dealing missiles into a happy family and then listen to the signals of the survivors trying to reunite.

Besides, the bird has so much more to contribute to us living.

In his plumage are many colors, brown, reddish brown, black, gray, white, cream, buff, mingled and mixed to make an inconspicuous but beautiful result. The nest has in it from ten to eighteen exquisite little white eggs. The baby quail run or hide on signal from the mother with perfect skill and absolute obedience. The call of the quail, which gives it the name bob-white—two notes only—is clear, liquid, flute-like, appealing.

The bob-white or quail adds much to the orchestra of nature, playing for us whenever we will take time to listen.

We bless the sportsmen—we can't call them evil, we like their keenness and skill, their mastery of the difficulties of the wild—but much more we bless and praise those who shoot with camera instead of gun, give their fine enthusiasm to conservation, and learn to study the book of nature for its unfailing revelation of a Great and Good God.

* *

GOVERNMENT OWNERSHIP OF COAL MINES?

THE coal operators and coal miners are creating a situation in the coal mining industry where Government intervention and perhaps Government control will become inevitable. In our present stage of progress, we have to have coal. Perhaps in the next century we will heat as well as light our houses and run our industries by electricity generated by water power or by a new utilization of the rays of the sun, but as things are now organized a lack of coal causes incredible social paralysis, loss and suffering. Our mills have to stop, our people are thrown out of work, our transportation facilities are crippled and curtailed, our food supply is endangered, and our standards of living changed. That is why a momentous public issue is created by the deadlock between capital and labor at Atlantic City.

We can not join in the general denunciation of the men who have been meeting to patch up a peace in the coal industry. We don't know the facts. It looks black for both sides. Apparently all the methods of conflict have been used. Each group appears to be trying to put the other group in wrong with the public. In so far as this is an indication that in their hearts they know that the people at large are a controlling factor, it is hopeful. But one thing essential to judgment and action we do not possess—the full and complete report of the fact finding commission of the Government which made an exhaustive investigation

last year. How true is it that our methods of mining, handling, and using coal are wasteful and expensive? Under one subterfuge or another are owners getting an utterly disproportionate amount of the wealth created by the industry? Are miners overworked and underpaid, or overpaid and underworked? Is it true that some mining communities are outside the protection of American justice as much as if they were in Siberia, under the absolute rule of mine owners and their officers?

In our opinion it would be better if the coal business could be run by the men who toil in the offices and the men who toil in the mines as a great co-operative industry, with all the capital necessary to install improvements, perhaps turn the coal into electricity at the pits and furnish our industries and homes with cheap, abundant power for light, heat, transportation and various forms of work. The power God has given us ought to be unlocked in such quantities that the washerwomen can use it freely at their work. Everything we can do apart from government ought to be done. But we will not hesitate in an emergency. We may be sure that there ought to be a better way. We may be distrustful of the motives of those who urge government ownership for everything, but if chaos continues in the coal mining industry, we will come to government ownership. We will not hesitate here any more than they will in England.

Government ownership will be inevitable because it will be absolutely necessary. There is still time in which to find a better way. A truce for another year, a patched up peace, will not be enough. We had better face the issue now. And a good start would be the publication of every fact and record we possess.

* *

THE KING OF ENGLAND ON LITTERING UP

WITHIN five miles of Charing Cross, the busiest corner in London, the King of England recently dedicated a stretch of 121 acres of natural woodland on the heights overlooking a large part of the city as a park. Added to the area already set apart for park purposes on Hampstead Heath, this gave to northwest London an extensive and beautiful tract for the use of the public.

In his address, the King emphasized the spiritual rest which this new park would bring to "eyes and minds wearied by continuous streets and houses," "the magic of primeval wood and meadowland," and "the necessity of recreation ground for a crowded city population." He then asked the co-operation of the people who use the park in preserving its beauty. He spoke of "the unsightly litter which disfigures parks and other places to which the public resort for recreation and amusement." He said in substance that opening new areas to public use need not destroy their character, if the public would co-operate to keep them beautiful.

People will listen to a king or queen, a president or prime minister, when they will not listen to any one else. The words of the King will do great good in England and also in the United Szates.

Because some agencies in our country are keeping at it we are developing slowly a sound public sentiment against despoiling the beauty spots of nature and littering up our streets and parks. Churches and Sunday schools, public schools, nature clubs, boy and girl scout organizations, can render service by showing how just a little litter left by many makes a great disfigurement, and how just a little picking up by all cleans a vast area.

Best of all, the principles underlying such effort with children are the fundamental principles essential to the progress of the country. Children taught to pick up, to keep clean, to help the government, to preserve beauty, to think of others, have been started on the road to a noble manhood and womanhood.

* *

HEROES AND HEROISM

CLEMENT M. BIDDLE of New York has given twelve hundred dollars in prizes for an essay contest on the greatest heroes of the world. The National Council for the Prevention of War, with headquarters at 533 17th St., N. W., Washington, D. C., will furnish copies of the rules of the contest, which is open to pupils of secondary schools. Each school may submit a list of twelve heroes chosen by the school itself and one essay on each hero so selected.

Essays are limited to two hundred words, and the tests of heroism to be applied are (1) nobility of character, (2) fearless and self-sacrificing devotion to a great cause, (3) constructive work for humanity of a permanent character.

Amplifying these three points the directions to teachers say this:

> Carlyle in "Heroes and Hero Worship" defines heroes as the "Great Men." Greatness, says H. G. Wells, is shown in "constructive work for humanity of a permanent character." It will be noted that this phrase has been included as one of the three essentials to be considered.
>
> Genius without character is destructive and dangerous. To serve as examples for the youth, heroes should be noble as well as great. This is the second test.
>
> Finally, to stand out in history as the greatest among the heroes, men and women must be so profoundly possessed by a great devotion that they lose self and lose fear and are swept to heights that human beings otherwise never attain. This is the third test.

The contest is to end on World Good Will Day' May 26, 1926.

A recent dispatch from England says that British physicians already are looking forward to the time when a call will go out for volunteers to test new cancer serum which it is said that Dr. Gye is working on.

"It will take the bravest men to submit to such potential martyrdom," said an expert, "for, if the earlier vaccines should fail to render the body immune, there could be only one end."

There have been men in the past who have given their lives for the advancement of science. There will be men found ready for any hazardous service when the next call comes.

This essay contest ought to teach young people both the true nature of heroism, and the almost endless opportunities for heroic service which will remain in the world after we have banished war forever.

The Call to Truth*

Lawrence P. Jacks

Principal of Manchester College, Oxford, and Editor of the "Hibbert Journal"

THE subject which has been assigned to me to deal with to-night, namely, "The Call to Truth," is one which I feel exposes me to very great temptation. I feel strongly tempted to press upon your notice certain opinions of my own, which have not secured very much attention elsewhere, and then to assure you that the call to truth requires you to accept just these opinions of mine and to reject whatever other opinions are not in harmony with them. It is very difficult not to identify the truth with one's own opinions. That has been done very often in the history of human thought, and mostly done by people who would be extremely indignant if they heard themselves suspected of anything of the kind. Perhaps this danger of identifying one's own opinions with the truth is somewhat greater than usual when we are celebrating our centenary. A centenary gives one a comfortable sense of being in the right, and I think there is some sound justification for that. We are entitled to believe that the Powers which rule this universe would not suffer any religious movement to live for a hundred years unless there was something in it. That is the justification. But there are dangers also in this mood of centenary complacency. The danger is that we rest on our oars, that we think the time has come to live upon our capital. That is the danger. When one has reached the age of a hundred years one is apt to be a little neglectful about provision for the future, and one is apt at that age to overlook the necessity of self-improvement. But I think that our centenary will fail of its purpose unless it leaves us with a very strong desire to improve ourselves. One of the most effective ways of improving oneself is to exchange one's present opinions for truer and better opinions if they happen to come our way.

I suppose I ought to begin my address by defining what is meant by Truth. But that is a problem which has baffled many wiser and better men than myself. I rather think that we shall never know fully what the truth is until we have the whole truth in our possession, and that will not be just yet. But, though I can not tell you what truth is, perhaps I can say something about the way in which truth speaks to us. The truth always speaks to us in the imperative mood. The language of truth is the language of command. Truth has the lordly air of a born aristocrat who is accustomed to be obeyed, and who will stand no nonsense from anybody. I think that of standing no nonsense from anybody is one of the most characteristic things about the truth. How would that do for a definition of the truth, that it will stand no nonsense from anybody, not even from Unitarians?

Truth, as I have said, is an aristocrat, perhaps the purest-blooded aristocrat in the universe. All the democracies in the world have never yet succeeded in voting one atom of truth into existence, nor have they succeeded either in voting one atom of truth out of existence, though they have often tried to do so. Truth often begins what it has to say to us by speaking in the indicative mood, but it always passes on to the imperative in the next breath. Two and two are four, says truth, and see to it that you make them four when you add up your accounts—the indicative passing into the imperative. Truth is never a mere piece of colorless information, it is always an implied command, and I think we ought to remember that when we claim, as we so often do, to be followers of the truth. To be a follower of the truth means that you are a man under orders. You are under orders from one who is not accustomed to be disobeyed; you are under orders from one who will stand no nonsense; under orders not to believe things alone, not to say things alone, but to do them, and to do them as promptly as possible. "Go and do thou likewise" is always the last word of truth.

Let us pause for a moment to consider some of the commands that truth issues. The commands of truth take endless forms. Sometimes the truth commands us to speak out, and that is a command which most of us find it comparatively easy to obey, if we happen to have a strong pair of lungs, and not to be suffering from a cold as I am at the present moment. But while truth often commands us to speak out, it also commands us just as often to hold our tongue. That is most difficult to obey. One of the mightiest weapons, the mightiest powers, that truth possesses, is the power of silence, and truth, I think, is never more majestic and her authority is never more plainly divine than when she lays her firm finger on our lips and says to us, Hold thy peace, little man.

But the most difficult command of all comes when truth orders us to unsay what we have said before. Those who follow truth must be prepared for many recantations, for are we not all highly fallible beings? Many of us are ministers of religion, and some of us have the misfortune to be college professors. Well, the command of truth to us ministers of religion and college professors often takes the form of bidding us put our old sermons and our old lectures on the back of the fire—those eloquent sermons of ours which our friends have been urging us to publish. What a very solemn moment that is in our experience when truth lays her quiet hand on our shoulder, and says to us, Publish them not, my friend. Or that important course of lectures which has cost us perhaps the labors of half a lifetime, but is now withering under the touch of some new discovery in science or in philosophy or in New Testament criticism; what a very trying moment that is when truth comes along and says to us, You must begin all that over again, my friend; you must start afresh.

Yes, we sometimes think we are fighting for the truth when in reality we are only fighting against the irksome necessity of having to unsay what we have said before. We often think we are fighting for the

*Address at the Unitarian Centenary Celebration, London, June 3.

truth when we are really fighting for our own vested interests in the truth; and I doubt if the most progressive mind among us is altogether exempt from the danger of acquiring vested interests in his own opinions, and thereby becoming inaccessible to new light.

I suppose the same holds true of a progressive church. A fossilized Orthodoxy is bad enough, but a fossilized Liberalism is far worse. I am afraid it is true that even in the most liberal circles the devil still goes about seeking whom he may devour. He goes about in many disguises, and he is not at all particular whose clothes he steals in order to get disguised. I hold it gives the devil peculiar satisfaction to devour a Unitarian.

There are two kinds of liberalism. There is the liberalism which is so liberal that it is afraid of being more liberal than it is, and there is the liberalism which never can be liberal enough. I think God is a liberal of that kind. In years to come many truths will have become familiar and honored commonplaces which, if we were to hear them spoken to-day, would startle even a meeting of Unitarians. The man who is the first to utter those truths will be regarded as a very dangerous person. But that is an old story.

There is another danger that I should like to say a word about. We often think that we are searching for the truth when in reality we are only searching for something to talk about. That is a very great danger; I sometimes think it is one of the greatest dangers of the age in which we live. These two things are so easily confused—the search for truth and the search for something to talk about: and far be it from me to say that I have never confused them myself.

I should like to tell you a short story. I heard it from my friend, Dr. Francis Peabody, and I only wish he were here to-night to tell it himself. I dare say you have heard it before, perhaps from him, but it does not matter, for it is one of those stories that will bear repetition. A little boy, the pampered child of a rich family in New York, was asked by his parents what he would like for his birthday present. "I should like half an hour to myself," he said. A great many of us feel like that. We would be glad of half an hour to ourselves. We should value it especially as a birthday present. We should like a little leisure to search for truth, without having to preach a sermon about it, or to make a speech about it, or to attend a meeting about it, the moment we have discovered it, or perhaps even before then.

There is one thing about the religion of the Quakers that attracts me greatly; indeed, there are several things that attract me greatly. In the religion of the Quakers there seems to be a plentiful supply of half hours to oneself. In the religion of the Quakers you can search for truth as much as you like, but you need not tell anybody that you are searching for truth; you need not talk about it while you are searching for it; you need not inflict it upon other people when it is only half discovered. You may hold your tongue about it, if you think that better, as George Fox did on a celebrated occasion when he sat silent for three mortal hours on the top of a haystack while the crowd below waited for him to give out his text. George was searching for the truth, and he was not going to open his mouth until he had found it. George Fox was a great man. Our sermons are supposed to last half an hour, at least they used to be, but I can tell you one thing about that, it takes a great many half hours to oneself to find a truth that is worth inflicting on other people even for twenty minutes.

There has been a very active discussion of late on the question, What do the churches stand for? and there are some people who seem to think that truth requires us to answer this question before we answer any other. What do the churches stand for? If this is the place to reveal an editorial secret, I may tell you that there is no subject on which so many articles are offered to the *Hibbert Journal* as upon the question, What do the churches stand for? There seems to be some doubt about it. So far as I know, the question up to date is unanswered, or, rather, it has been answered in so many different ways that we are really in a worse position than if it had never been answered at all. It seems to me, though of course I may be utterly mistaken, that the earliest date at which any church can expect to find out what it stands for, is the Day of Judgment. You remember those people in the parable who never found out what they stood for until they were told to enter into the kingdom prepared for them from the foundation of the world. Those people were too busy with other things to bother themselves greatly about what they stood for. I gravely doubt whether the Good Samaritan had even the vaguest notion of what he stood for, but he stood for the right thing all the same. One of the best answers that I ever came across to the question what the churches stand for, came from Canada. The churches, said the writer, the church is a union of those who love for the sake of those who suffer; and they never found it out till the Day of Judgment. I rather think we should be well advised to leave this question of what we stand for in the hand of God, for He alone knows the answer to it.

Then there is another question that I see very much debated just now. The question of harmonizing the creeds with modern thought. Our friends the modernists in the Church of England seem to be very active in this matter of harmonizing the creed with modern thought. But I observe that when people talk about harmonizing the creed with modern thought they are generally referring to only one or two departments of modern thought that they happen to be acquainted with. Modern thought is a many-sided and highly-complicated phenomenon. It includes a great deal more than the one word evolution. There is a great deal more in modern thought than that. Modern thought includes the work of Einstein with his theory of Relativity, which is a most portentous affair, and will require a great deal of harmonizing with the creed. Modern thought includes the work of the great humanists, like Prof. Gilbert Murray. It includes the work of the anthropologists, like Sir James Frazer, with that mysterious "Golden Bough" of his. It includes the work of the sociologists like our friend Mr. Graham Wallas; and must we not also say that it includes Mr. Bernard Shaw? The man who sets out to harmonize the creed with all that will find his work cut out. I think we are fortunate in not having an official creed that needs to be harmonized.

Another phrase that I hear often is harmonizing religion with life. This illustrates much the same thing. That is better; it is better because it is bigger and more comprehensive, but it is not less difficult. Life also is a many-sided and complicated affair. If you embark on harmonizing religion with life, your work will not be done until you have harmonized religion with death, for death is an integral factor in life. "Our little life is rounded by a sleep," and they reckon ill who leave that out. Your harmony will have to bring together two very true views of life, and to do justice to both of them: the view of the young who stand on the threshold and look forward, and the view of the old who stand on the brink and look backward. You will have to bring those two views of life together and harmonize them; and it will be a great and deep religion that can do that.

Yes, we can talk freely, we can theorize ingeniously, so long as the question is about life, but what shall we say when we stand confronted with the great kingdoms of death? What command does truth lay upon us now? He commands us to enter into our secret chamber and to shut the door. There shall be a depth of silence in thee, says truth, a depth of silence deeper than yonder sea, which is full ten miles deep, a silence unsounded, known to God always. Death is a tremendous fact. It is too big even to be solemn about; in the presence of death, our solemnities are almost as much out of place as our levities. The religion that can harmonize itself with death as well as with life is a religion which must have its roots deep in the unsoundable silence that is known to God only.

I think that Unitarians have done well in abstaining from defining what they stand for by making an official creed. They have recognized that the highest things are unspeakable things. In abstaining from making a creed they have paid their reverence to that unsoundable silence; they have left it free to do its work, which is the work of the spirit of God, and that has been an imperishable service to the cause of religion. Whatever else of the works of Unitarians may perish, that will last, and, shining transfigured in the final realm of right, it will pass into the splendor of the city of the light.

Our Prayers Together

Grace F. White

Sunday, August 30

Fear God and keep his commandments; for this is the whole duty of man.

Ecclesiastes 12 : 13.

This truth comes to us more and more, the longer we live, that on what field, or in what uniform, or with what arms, we do our duty matters very little. Only to find our duty certainly, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.

Phillips Brooks.

Dear Father in heaven, Thy loving-kindness and tender mercies are over all Thy children. Help us to remember Thy commandments, to do them and to delight in them. And do Thou be our strong Helper that we may be faithful in whatsoever duty may be ours to perform. Grant us to feel the blessedness of working with Thee, and keep us steadfast that we may not be ashamed before Thee. *Amen.*

Monday, August 31

Cause me to hear thy loving-kindness in the morning; for in thee do I trust. Cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Psalm 143 : 8.

Resolve, when you awake, that it shall be to some purpose, and that your renovated powers shall be obedient to Him who has renewed them. Let the day's work be done, as its hours are passing. Let it have something of completeness in it. Let not the opportunity pass neglected away.

N. L. Frothingham.

Our dear heavenly Father, who hast separated our years into days, and hast given strength for each day as it comes, we would wake to bless Thee for Thy watchful care, and to ask Thy guidance for the hours of activity. And when night comes, may Thy name be on our lips and in our hearts as we give Thee thanks for Thy loving-kindness and Thy compassion. And, as the days lengthen into years until we wake at last in our heavenly home, to go no more out forever, wilt Thou make us to know the way wherein we should walk, and to feel the pressure of Thy providence in every experience. *Amen.*

Tuesday, September 1

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

1 *Corinthians* 15 : 58.

The tendency to persevere, to persist in spite of hindrances, discouragement and impossibilities—it is this that in all things distinguishes the strong soul from the weak.

Thomas Carlyle.

To Thee, our God and Father, we would offer our petition that we may find in Thee the strength of our life. Incline our hearts to keep Thy precepts diligently. Uphold us according to Thy word that we may live. Grant us patient continuance in well-doing that we may not falter nor faint. May we dwell in the secret of Thy presence, and abide in Thy love forever. *Amen.*

Wednesday, September 2

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Galatians 6 : 10.

Remember that if the opportunities for *great* deeds should never come, the opportunity for *good*

deeds is renewed for you, day by day. The thing for us to long for is the goodness, not the glory.

F. W. Farrar.

O Thou to whom we owe everything, help us to show our gratitude for all Thy benefits to us, by an honest, earnest, sympathetic interest in our fellow men. As we have been blessed, so may we share with others that our cup of joy may be full. Give us, we pray Thee, the desire and the power to give of ourselves that the comfort, courage, cheer and faith in our own experience may be reflected in other lives to their good. Grant us to rejoice with those that rejoice and to weep with those that weep, that we may come closer to the Christian ideal in the life of him who went about doing good. *Amen.*

Thursday, September 3

Thou shalt have no other gods before me.

Exodus 20 : 1, 3.

I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall one say, in the Lord have I righteousness and strength.

Isaiah 45 : 22-24.

From everlasting to everlasting Thou art God. By Thine almighty will didst Thou create us in Thy image and bestow upon us the gift of immortal life. We would worship Thee alone, and we would love and serve Thee with all our hearts. Search our very souls and strengthen us against selfishness, passion, greed and vain conceits. Grant us to be honest in Thy sight, eager for loving service, strong in Thy might to put away from us all that hinders us from thine approval. We bless Thee for the life that now is, and for the life that is to be, according to Thy promise sure and steadfast. *Amen.*

Friday, September 4

Be still, and know that I am God.

Psalm 46 : 10.

God never ceases to speak to us; but the noise of the world without, and the tumult of our passions within, bewilder us and prevent our listening to Him. All must be silent around us and all must be still within us, when we would listen with our whole souls to this voice. It is a still, small voice, and is only heard by those that listen to no other. Alas! how seldom is it that the soul is so still that it can hear when God speaks to it. Our vain desires and our self-love confuse the voice within us.

Fenelon.

Speak to us, O God of our souls, and grant that we may be tuned to listen, and to receive Thy lessons of counsel and comfort, for our guidance, our uplift and our closer following of him who found time to go apart into silence and solitude that his spirit might be renewed by communion with Thee. And may his example and the frequent renewal of our spirit in similar communion, compel us to kindly words and loving deeds and holy living. *Amen.*

Saturday, September 5

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Hebrews 12 : 1.

We have only to be patient, to pray and do God's will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under the clouds as truly as under sunshine. So does the heavenly principle within.

W. E. Channing.

Most holy and merciful Father, forgive, we pray Thee, our trespasses against Thee, and strengthen us that we may keep Thy commandments. Help us when we waver, deliver us from falling. When we are sorely tried may we remember the patience of our Master, lest we be wearied and faint in our minds. May his perfect trust and his steadfast purpose be a constant challenge to our courage and our endurance. So may our souls grow into his likeness, and find favor in Thy sight. *Amen.*

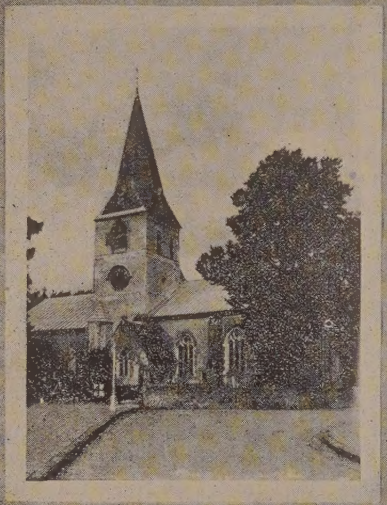
The Dedication Services in England

Lee S. McCollester

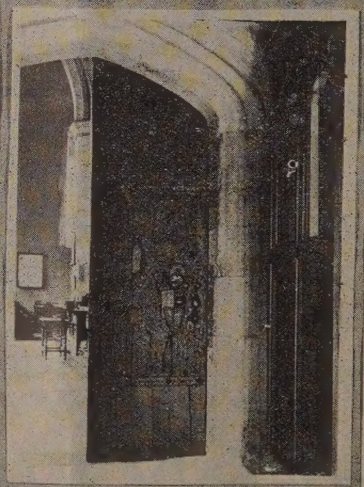
THE *Leader* published several weeks ago an article concerning the tablet which the Universalist General Convention had caused to be placed in the Alton, England, parish church in which John Murray was baptized. It is now my privilege to report on the formal dedication of that tablet. As I was leaving on this trip the committee on the tablet asked me to represent them and the General Convention at a formal dedication which it was expected would take place in the spring. The General Convention Trustees at their January meeting formally made me the official representative of the Convention at this or other functions I might attend during my trip.

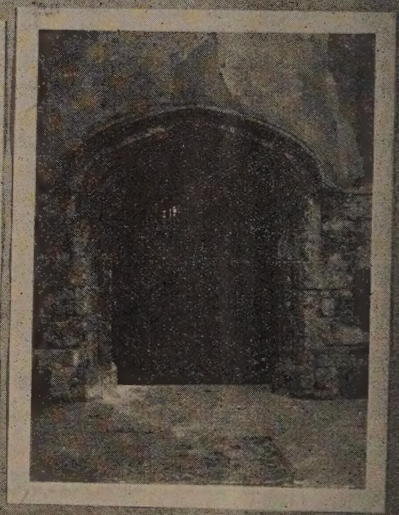
There were delays in the carrying out of the dedication, for in the spring changes took place in the offices of bishop of the diocese and of vicar of the church. The new vicar of the church did not get settled in the vicarage until May, and he was not acquainted with the history of John Murray or the motives behind our gift of the tablet. After much correspondence the date of dedication was set for six o'clock Wednesday evening, July 8. It happened that the party with which Dr. Hall was motoring through England was to sleep in Winchester—twenty miles distant from Alton—that night, so I telegraphed him to be present if possible, and I arranged my plans to make a special trip to London. This much in preface.

Alton is a small town fifty miles southwest from London on the railroad to Southampton. It is chiefly one long street, with short streets branching off.



Church
Alton
England
where
John Murray
was
Baptized
1743





It has the marks of the average non-manufacturing town. As we walked up from the station its quiet quaintness gave pleasure—doors stood open, people moved slowly, the low-roofed cottages extended welcome, the small stores invited small purchases, and people had time to direct us on our way to the church, which stands at the head of one of the short streets which branches off from the one main street of the town.

The first impression which the church makes as one approaches it is that of age and mixed architecture. The spire, which is at the junction of the nave and transepts, suggests a Swiss church. It is not out of harmony with the whole setting in the trees of the churchyard, and yet one is glad to learn that originally there was a square Norman tower where now is the sharp spire. The walls evidence ancient and recent repairs. Time has toned all into a harmony of coloring. A few places call now for attention, and naturally one asks how much would it cost to bring the exterior up to its possibilities of thorough renovation. Noting these things, we passed through the gate and along the walk, on either side of which are ancient graves, and entered the edifice. The main door is on the side near the rear of the nave. The stone archway is low and the pavement well worn. The interior is somewhat of a surprise, for the front and altar end is divided into two almost separated parts. The north has long been used for organ, choir and altar. It has been the sole place of worship for generations. Recently the south part has been finished and made a chapel. Thus as one stands at the rear he sees two chancels parallel with each other. This is not an uncommon arrangement in English parish churches, but one seldom finds it elsewhere. The general effect as one studies the interior is pleasing. The mixture of nave, transepts and chapels is impressive. One feels that here have been many changes, that many people of different generations have here expressed their ideas and peculiarities of ceremony. On the walls are many tablets, most of them of the more recent periods, as if the church had rather lately begun to realize that its service to the world had been a long one and marked by men and deeds of importance. In a conspicuous place was a list of its rectors with their periods of service. The list was perfect back two centuries and more.

The tablet to John Murray is under the chief window on the south side of the nave. It is a marble tablet, white with a black border and black letters, and conforms to a number of other tablets already on the walls. It is dignified and adequate. A frame with a curtain had been arranged around the marble in anticipation of the ceremony, and the women of the church were trimming it with sprays of roses. We took advantage of the bright light of the afternoon to take a few pictures within and without, in the hope that these may add to our record of the event.

In the churchyard are marble and slate stone markers. Two stand irregularly, and the grass grows at will. Nothing disturbs the rest of the dead. And yet the unkemptness of part of the yard does not seem neglect of the dead, but rather a confidence that nature makes everything beautiful. Some of the markers were not legible, while a few seemed to have the care of friends now living. Without and within, the church and its churchyard gave the feeling that faith and worship had had a real place in the lives of the generations of people who had belonged to Alton, and that to-day this church would call from even the casual mind a respect for religion.

After a leisurely inspection of the church we went to the vicarage, which stands across a narrow lane from the church. In the same yard with the church is a large house—now not occupied—which might well have been at one time the manor house of the region. The residence of the vicar stands in the midst of a large garden and is a large brick house which bespeaks comfort. In the large library and living room we had a visit with Dr. Dawson, the vicar. Book-cases covered two sides of the room, handsome rugs were on the floors, chairs and desk gave comfort and a businesslike appearance to the room, while a large fireplace dominated one side and promised comfort on long winter evenings. One of Dr. Dawson's first questions was, "Who is this John Murray in whose honor you pay this visit?" I told the vicar I should like to tell him and the people this at the time of dedication.

At six o'clock the bells in the church tower called to evening prayers, and as we entered the church we found the place well filled, though it was a week day evening. Dr. Hall had arrived from Winchester, and he and I followed the vicar to the front of the church. He conducted the evening prayers and Dr. Hall and I occupied the front pew and joined with the audience in the service. At the organ was the choir-master, whose music made the service in the little church seem dignified and significant. In announcing the last hymn Dr. Dawson asked the audience to follow him to the rear of the church for the special ceremony of dedication of the tablet. He led the procession down the main aisle, Dr. Hall and myself following him and the audience following us.

Dr. Dawson then conducted the formal dedication, which he had arranged as follows:

Sentences

In the name of the Father, of the Son and of the Holy Ghost. *Amen.*

The Lord's Prayer.

Prosper Thou the work of our hands upon us; O prosper thou our handiwork.

Show Thy servants their work and their children Thy glory.

Glory be to the Father and to the Son and to the Holy Ghost.

The Lord be with you, and with thy spirit.

Prayer

Almighty and eternal God, who hast called us out of darkness into Thy marvelous light, mercifully accept our service, graciously receive at our hands this tablet in memory of John Murray and in honor of Thy blessed Son, Jesus Christ, the brightness of Thy glory, who livest and reignest with Thee and the Holy Spirit now and forever. *Amen.*

Sentence of Dedication

In the faith of Jesus Christ, we dedicate this tablet to the glory of God, in memory of John Murray.

In the name of the Father, of the Son and of the Holy Ghost. *Amen.*

Prayers

Grant, O Lord, that all they who worship here, being drawn by Thy Holy Spirit to the contemplation and love of heavenly things, may daily be conformed to the image of Thy dear Son, to whom, with Thee and the Holy Spirit, be all honor and praise now and forever. *Amen.*

Blessed be Thy Name, O Lord, that it hath pleased Thee by Thy good spirit to put it into the hearts of Thy servants to desire to place this tablet in this ancient church to the memory of John Murray, as an appreciation of work faithfully and well done for Thee and the coming of Thy Kingdom in the hearts of the men of his own day.

Bless, O Lord, them and their friends, and prosper Thou their handiwork and accept the work of their hands, through Jesus Christ our Lord. *Amen.*

May we, O God, meet our beloved dead in the mount of God, where the understanding is rich, the will is satisfied, the affections are all love and joy, and our weaknesses and dishonors shall be changed into the strength and beauties of the sons of God, through Jesus Christ, our Lord. *Amen.*

May the souls of the faithful departed by the mercy of God forever rest in peace, and may the light perpetual shine upon them always. *Amen.*

Benediction

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us always. *Amen.*

As Dr. Dawson ended the sentences of dedication, the curtain, which up to this point had concealed the tablet, was withdrawn, and after the benediction he introduced me to the congregation as a messenger from those in America who had given this tablet, who would tell who John Murray was and why this tablet was placed in this church. The hour required brevity, but I told as clearly and vividly as possible the story of John Murray, who had been born in Alton, baptized in this church, come under the influence of Wesley, been converted to Universalism by Relly in London, and had settled in America. I repeated the story of the meeting of Murray with Thomas Potter on the New Jersey coast and of Murray's travels up and down the land preaching the gospel of God's love and of the final salvation of all souls. I told of Murray as a citizen, as a friend of George Washington, as a forerunner of what is now known in America as the Universalist Church. I told of the spread of this doctrine among all sects, and that it had been a great force in modifying the doctrines of the early Puritan churches. In a somewhat formal manner I told them that I was the bearer of special greetings to the parish of Alton from the Universalist Church of America, and that I would have them know that this tablet was an evidence that a child baptized here had gone forth to the new world and had made an important place for himself and had made a contribution to religious thought from which had grown up a church whose existence and work had modified American religious thought. Out of gratitude for the services of this man in the New World his followers came to-day to place this tablet in this church of the Mother Country.

Dr. Hall followed with words of greeting to the vicar and parish, and said that it was fitting that he, the lecturer of the "John Murray Lectureship," should be present on this occasion and tell them that the name and message of John Murray are still being carried over the land proclaiming the gospel of universal salvation.

The vicar then asked all to return to their former seats and when this had been done he said the closing prayers of the evening service, and the services of the dedication of the John Murray tablet in the Alton church were ended.

The gift of this tablet will be appreciated more and more by this parish, and our church in America may feel that it has adequately carried through its plans of placng a tablet here in memory of John Murray. The services of dedication were dignified and significant, and the vicar and parish deserve the thanks of our church on thus carrying through the desires of the Convention. Dr. Hall, Mrs. McCollester and myself were the only Americans present, but our presence was recognized as representative of the Universalist Church and giving significance to the event. It is to be hoped that hereafter Universalists from America may count this little church as one of the shrines in England for them to visit as they tour. It is only twenty miles from Winchester Cathedral and may well be taken on the route between Brighton and Winchester or London and Southampton.

* * *

THE OLD RECTOR SPEAKS

IN the *Hampshire Herald and Alton Observer* for July 17, the Rev. Charles R. Stebbing Elvin adds interesting details about how the Murray Memorial was put through:

To the Editor:

As the erection of the tablet to John Murray, founder of the Universalist Church of America, was suggested and completed during my incumbency, I should like to supplement the remarks made by Dr. Lee McCollester at the dedication service, if you will kindly allow me the hospitality of your columns. The project was started five years ago by Dr. Fort Newton, formerly pastor of the City Temple. I submitted the proposal to Dr. Talbot, then Bishop of Winchester, who cordially approved, but after exchanging several letters with America the project seemed to fall through, being, however, revived in 1924 through an apparently chance visit to Alton of Dr. van Schaick, of Boston, Mass., editor of the *Universalist Leader*. On his return to America, Dr. van Schaick published a powerful article, in which he described his visit to Alton, and revived the idea of a memorial in the parish church. A committee was appointed, consisting of Dr. Fort Newton, Dr. Perkins and Dr. McCollester, with Dr. van Schaick, and the Rev. R. F. Etz, secretary. I was invited to act as representative in England to carry out all the necessary arrangements, including the application for a faculty and correspondence with the masons, Messrs. Moon and Son, Guilford.

The tablet was erected just before my resignation, and the position was chosen by me, with the approval of the vestry meeting, as being near the original site of the font at which John Murray was "received into the church."

A copy of Dr. van Schaick's article, "An Early Morning Visit to Alton," was placed by me in the parish safe at the vicarage, and an extract from his "Life," in type, was affixed in the cover of the old parish register. The hope was repeatedly expressed from America that I might be present at the dedication, but unfortunately that could not be.

Charles R. Stebbing Elvin.

22 *Sussex-road, Southsea. July* 14, 1925.

Labor Sunday Message---1925

The Co-operative Spirit in Industry

THE most important need of industry in America to-day is the co-operative spirit. As a nation we have everything else essential for industrial peace and prosperity. We have men, ability, resources, organization and opportunity. The present situation, however, makes it clear that these things in themselves are not sufficient to insure abiding peace and prosperity in industry. As has been said recently, "National resources, available labor and capital are important, but these things are of little value until they are released by people filled with the spirit of God." "Of all the criticisms leveled against modern industrialism," writes the president of an important industry, "none is so basic as the allegation that the underlying spirit is ethically wrong. The fundamental trouble with the capitalistic-labor controversy has been its militancy." The will to co-operate is our first and fundamental need. Granted the co-operative spirit and the will to get together, the parties to industry may be counted upon to work out forms and methods for the practical solution of the great problems which face the industrial world.

One of the gratifying features of the hour is that a new spirit of co-operation seems to be coming to birth. Representatives of capital and labor and the public are recognizing the possibilities of better human relations in industry, and in various ways are feeling their way towards effective methods of co-operation. In several of our more important industries, employing above four millions of workers, employers and regular labor unions are now working with reasonable harmony and efficiency. The movement known as employe representation has also grown rapidly until now approximately one thousand concerns employing possibly a million workers are using democratic methods in solving the problems of industrial relations as they arise in the course of the daily operation of mills and mines. The best plans of employe representation take care that labor's solidarity is not sacrificed by any of their regulations, and concede the principle of recognition to organized labor. The millions of workers not as yet included in the ranks of organized labor, nor affected by various forms of employe representation, can no longer be expected to be silent about their wishes. The day of the docile organization of human units is gone. Free and intelligent co-operation affords the only sure foundation for American industry.

A significantly constructive note is being struck by organized labor. President Green of the American Federation of Labor recently said in an address before the Harvard Union: "As evidence of our faith, we refuse to accept the oft expounded theory that the differences between capital and labor, between employer and employes, are irreconcilable. . . . Inasmuch as collective bargaining is based and founded upon group action, the union of the workers must be unreservedly recognized. In similar fashion the right of employers to control, direct and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and to do the right, to take no unfair advantage, to practise no trickery or deceit, to neither threaten nor coerce, should govern the representatives of employers and employes in all wage negotiations and conferences. Through such reciprocal relationship the common problems of industry can be solved, efficiency in service promoted, and economies in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employes are no longer inspired by hate, malice and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade unionism."

The significance of this statement is that labor has deliberately approached a new departure, is definitely seeking to participate in a new era of co-operation, and is making sincere overtures to organizations of employers.

While labor is pursuing this policy, an increasing number of responsible business men hold to the same conviction and are giving it outspoken expression. Manifestations of this point of view are appearing in the railroad service, in the notable agreement of the Baltimore & Ohio Railway with the International Machinists Union, and in the more recent agreements of the unions with the Chicago and Northwestern and with the Canadian National Railroads; in the willingness of so many large industries to take the initiative in setting up works' councils within their establishments; and in the efforts of the Department of Commerce in Washington to bring about constructive co-operation within industry to correct its own evils, and especially to reduce forms of economic waste. In a recent address before the National Civic Federation, Secretary Hoover said:

"It has become far more possible to deal with the problem of waste elimination than ever before in our history, for co-operative action is easier to summon to-day than ever before, and more certain. . . . To deal with waste by such action is to strengthen these very foundations of a better relationship between employer and employe. . . . Labor has played a large part in these questions. Nor is labor's part that of distasteful speeding up to the ultimate production of nervous wrecks. It lies in the study of where the major wastes of industry lie in relation to labor, where labor can play its part in the field of identity of interest, not in the field of reduced wage or longer hours, but in the multiple directions of constructive action; decreased unemployment, decreased intermittent and seasonable employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings." In a previous address before the Boston Chamber of Commerce, Mr. Hoover said: "We have devoted ourselves for many

years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of life of the employe that lead to greater ability, creative interest, and co-operation in production. It is in stimulation of these values that we can lift our industry to its highest state of productivity, that we can place the human factor upon the plane of perfection reached by our mechanical processes. To do these things requires the co-operation of labor itself, and to obtain co-operation we must have an intimate, organized relationship between employer and employe. They are not to be obtained by benevolence, they can be obtained only by calling the employe to a reciprocal service."

This co-operation is not only needed in the daily conduct of an industry, but it is absolutely essential to the effective solution of great problems to which the national thought is turning; such as unemployment, greater efficiency in production, greater equity in the distribution of wealth and income, elimination of forms of economic waste, and greater satisfaction for labor in work, due to a fairer share in the responsibilities and rewards of industry.

It will be freely recognized that there are great difficulties in the way of such a policy. They arise partly out of long years of suspicion and conflict, and partly from the fact that while there are great areas within which there is community of interest, there are others where interests are divergent. It may be expected that the first of these difficulties will yield gradually, and that confidence will grow as each side learns that the other can be trusted. Meanwhile there is need of a Christian technique of conflict in the areas within which there is frank divergence of interest, where clashes of opinion occur, or where more drastic differences may unfortunately find expression in open strike or lockout. Fair men will still deal with one another in a spirit of conciliation, each endeavoring, in justice and sincerity, to understand the other's point of view and to take into account the very real problems which each faces. Christian men on both sides must guard their spirit and methods in such trying situations.

The great hope of the future lies in constructive co-operation along practical lines of industrial progress, rather than in the mere mitigation of the evils of conflict. Society is entering, slowly and painfully, upon an era in which highly developed methods of co-operation will displace the less scientific method of conflict. The technique of co-operation should be developed and applied increasingly to the immediate problems of industry and to far-reaching reconstructions of the social order. Toward these great objectives it is the function of the church to urge forward all men and women of good will.

While the churches are not prepared to advocate any particular system of industry, they ought to affirm, and do affirm, that the time has come for the reign of human equity and brotherhood in industry. They should endeavor to see what justice demands, what honor requires and what the Christian spirit dictates. That industry has a right to look to the churches for the creation and the encouragement of the co-operative spirit can not be doubted by any one who accepts the mission and function of the Christian Church, as defined by Jesus Christ and taught in the New Testament. The churches must make it clear now that they stand for an industrial order which is democratic in its ideal, humane in its methods and co-operative in its spirit.

From the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America.

From the Commission on the Church and Social Service, Federal Council of Churches, 105 East 22d Street, New York, the following literature may be obtained: Labor Sunday Message, 1 cent each. Industrial Review for 1925, 5 cents a copy. Social Ideals of the Churches, 60 cents per hundred. Postage prepaid on all of these. Three Statements of Social Faith, $4.00 per hundred.

Godson: Chimney-Sweep

Frank Oliver Hall

THE most interesting thing that I have seen in York is not the cathedral, fourth largest in the world; not the old Roman wall; not the "Shambles," picturesque and ill-smelling. The most interesting object was a small sign suspended in front of a hovel: "Godson, Chimney-sweep."

When I called the attention of my companions to this sign I was rewarded by a burst of merriment. Now, if the sign had hung on one of the handsome houses off the Cathedral Close and had read, "Godson, Bishop of York," all would have been filled with awe and admiration. Or even if the sign had been, "Godson, Dean of the Cathedral," or "Godson, Deacon," or even "Godson, Choristor," no one would have smiled. But—"Godson, Chimney-sweep!" Ridiculous! Incongruity could go no farther. It is to laugh.

But, why? In the Cathedral they drone endlessly, in chant and hymn and prayer, about Godson, carpenter. Some argue that it should be Godson, farmer. In either case the Godson whom they worship performed tasks almost as disgusting as but no more useful than sweeping a chimney. The ancient Godson was as poor as his modern namesake. He knew what it was to sweat amid grime and choking dust over a heavy task for starvation wage, and to be held in contempt because he had done something useful. "Is not this the son of Joseph the carpenter? Bah!"

Will the world ever get over holding in contempt those who perform tasks most necessary for the good of humanity?

Just now England is stirred to the depths over the prospect of a national coal strike. Coal-miners work seven hours a day in their black holes for a wage which barely enables them to live, if one may call it living. Now the mines are not paying. Hundreds have shut down because France and Germany are underselling England in the markets of the world.

So wages must be cut or the day lengthened to enable England to compete. Naturally the miners do not want their pitiful wages decreased, or to spend more hours in the black hole than they do now.

What is the answer? "National subsidy," say the miners.

"Horrible!" cry all the "upper classes," who would be called upon to pay the subsidy. Among these is the Dean of Durham Cathedral. He has said some very saucy things about the absurd demands of these dirty miners. Yesterday, when such miners had a meeting on the banks of the river in Durham to discuss their side of the situation, the Dean undertook to push himself on to the platform in order, no doubt, to tell them how wicked it is for them to expect a subsidy. The miners hustled him to the river, high collar and clerical vest notwithstanding, and he was only saved from a ducking by jumping on a launch which was providentially passing at just the right moment, and which speeded him to safety amid the merriment of the miners. Awful! Later the miners paraded the streets bearing a placard which read, "To Hell with Bishops and Deans!" Horrible!

What made the miners so impolite? Why did they not let the good Dean tell them how wicked they are to expect a subsidy? Because the good Dean himself is a subsidized person. There are at least fifty able-bodied males subsidized by the Government to carry on Durham Cathedral, and this is only one of many cathedrals and innumerable churches where thousands of clergy are given "livings," all at the expense of the taxpayers, including coal-miners. In other words, they are subsidized. So there is a subsidized king, a subsidized queen, subsidized princes, dukes, lords, and each of these is surrounded by a host of subsidized parasites. But when one talks about subsidizing a coal-miner, he becomes a wicked Bolshevist.

Now I do not believe in subsidizing anybody. But if I were going to begin anywhere it would be with those who perform tasks absolutely necessary to the welfare of humanity. England could get along very comfortably without king or queen, she could dispense with dukes and lords; she could probably worry along with a few less bishops drawing princely salaries from the public treasury, and dispense with many of the clergy who enjoy such handsome "livings." But without coal, that is to say without coal-miners, the grass would soon grow in the streets of Manchester, Birmingham and Liverpool.

Godson, carpenter.
Godson, farmer.
Godson, coal-miner.
Godson, chimney-sweep.
Why not?

York, England, July 26.

Respect and Disrespect for the Bible

Daniel Evans*

THERE are persons who are about to move for state and federal legislation, or constitutional amendments, which will require respect for the Bible, and penalize all who show any disrespect toward it. We do not yet know what they mean by respect or disrespect for the Bible. We must wait until they put their purposes into proposals. Probably they mean to demand that all persons shall conform to the Bible in matters of faith and practise, and also in matters of science and history, and will regard any difference of opinion, as well as ridicule or irreverence toward it, as disrespectful.

If and when they succeed in making such a law, they will themselves be treating the Bible in a most disrespectful way. They mean well, but they will do a deadly injury to the Bible. Verily the Bible needs to be saved from such of its friends. To try to create respect for it by law and enforce it with political sanction, is contrary to the whole spirit and purpose of the Bible, and robs it of its incomparable value.

The reason for this proposed action on their part is the character of the Bible on the one hand, and their feeling of reverence toward it on the other. For them the Bible is holy. It is the most sacred book in the world. There are innumerable other books, but it is *the Book*. It stands in a class by itself. It is "the word of God." It is His revelation by infallible inspiration. "It is the book by which," as Mr. Byran said, "to live and to die." It contains all that one needs to know in this world and to prepare one for the future life. Its contents, therefore, justify this demand for respect towards it.

There is another reason for their demand. The feelings of all devout folk towards the Bible are deeply engaged. Their feeling towards it is different from that towards any or all other books. It is well to recognize the psychology of this feeling. When some object is intimately related to the affections, it gets a character which differentiates it from other objects. It takes on something of the character of the holy, the sacred. In and of itself, apart from this relation to the affections, it may have no intrinsic worth, but in this relation it has considerable sentimental value. This is the psychological explanation of our keeping a baby's ringlet of hair, or little shoe, or dress; or the chair or desk of some scholar or high official; or the relic of some saint and seer. These objects engage our hearts and take on a glamour which other objects of a like kind do not have. And so we handle them carefully, respectfully, reverently, and disrespectful treatment of them by others hurts us. We all have these experiences. We know what they mean.

Now it is not surprising that the Bible should be regarded in this way, and that some people should come almost, if not altogether, to venerate it, and to feel shocked and hurt when it is treated in ways they

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consider disrespectful. Have we not known persons who were shocked by the way a minister handled the Bible, in removing it from the pulpit to give his sermon a better position, or the way he spoke of the Bible, or even the careless, indifferent way he read it?

Doubtless we all hold that the Bible should be regarded as a sacred book and treated with respect, and that all disrespectful treatment of it should be discountenanced. But we must ask what is disrespectful treatment of the Bible? There can be no question that all irreverent ridicule and utter depreciation and brutal criticism of the Bible must be considered disrespectful and be discountenanced. There are people who think the Bible a thing to make sport of, who turn its great poetry into parody, who estimate its values as of little worth, and who search for its defects and delight in their discovery, but are blind to its great perfections. There are persons, for example, whose knowledge of the Book of Jonah covers only the incident of the whale, about which they make merry sport; but they are ignorant of the marvelous truth of the book as a whole, which makes it a landmark in the history of the conception of the universality of God's love, of the idea of humanity and of kindness to animals.

Nor can there be any question as to disrespect toward the Bible, when persons are crassly ignorant of it, and utterly indifferent to its everlasting truths and sublime values. Not to wish to know or want to study the Bible is to show disrespect for it. To be indifferent in the presence of such a moral and religious magnitude is to exhibit a want of respect. This is the judgment we pass on men who are indifferent in the presence of significant and sacred objects, and who care not to know their meaning, and to appreciate their value. Indifference in the presence of the Bible, and consequent ignorance of its meaning and worth, exhibit the same attitude of disrespect.

Then, too, the persons who read their own notions into the Bible rather than read out what it contains are showing the Scriptures disrespect. It is not showing respect to the Bible when we take our own desires, purposes, ambitions, interests, and ideals, and by forced interpretation find them in its pages, and seek Biblical justification and sanction for them, and thus think we have the Bible back of us, and for us, in holding these and seeking their realization. Of these things which we take with us and read into the Bible, the Bible might truly say, in Jesus' words: "I never knew you—depart from me."

Moreover, uncriticial, credulous readng of the Bible is disrespectful. It does not show respect to a picture, or a drama, or a country, or a man, to regard such without any discrimination, to see no differences of value, no greater depths and ranges of meaning in them. In like manner, to take the Bible indiscriminately, to regard all its parts as of equal value, to find no differences of meanings and interest in them, to take it all, from cover to cover, as equally inspired and authoritative, and not to be questioned in any particular, but to be blindly believed and wholly swallowed, however bitter it may be to the taste and to the soul—this is to exhibit a really disrespectful attitude towards the Bible. This is not the kind of respect the Bible demands or deserves.

Once more, we observe that the talismanic use of the Bible is disrespectful. There are persons who use the Bible as a lot. They allow it to determine their action, not by studying it and learning its great principles, but by a chance opening of it, taking the passage on which their eye first falls as the divine revelation and guidance to them. Or they think that the mere reading of the Bible is in and of itself a thing of merit, for which they are to be rewarded. And especially is this the case if they read the Bible through in the shortest possible time, without any interruption for food or sleep. "The Marathon Bible reading race" staged and carried through by some persons on the Pacific Coast recently is the limit of the disrespectful treatment of the Bible.

If these are all ways of showing disrespect for the Bible, which should certainly be discountenanced and discouraged, without, however, any resort to legislation, what, we now ask, is true respect for the Bible? Such respect is shown for the Bible when a person brings all his powers of mind to its reading or study. No one reads the Bible as it ought to be read, who does not bring his imagination, intellect, conscience, and soul to its perusal. It requires the whole man to understand and appreciate it. The reason for this demand lies in the fact that the Bible is a whole literature in itself, which has expressed the various powers of mind with which its authors were endowed. It contains history, poetry, drama, fiction, essay, discourses, moral treatises, biography, letters. Such varied forms of literature require all our powers to understand and appreciate them—and they are not to be confused, and poetry taken for prose, and fiction for fact.

We also show respect for the Bible by distinguishing between its two great values, the one historical and the other spiritual. Confusion here makes for difficulty; distinction helps immensely.

The whole Bible is of historical value. It is of the utmost importance for all persons who want to know the history of a great people and the beginnings of the Christian religion. Among the races of the world, the Hebraic race stands pre-eminent in all the moral and spiritual values of life. Its great souls are the world's great seers. Its history is the exhibition of the providence of God in human life. There is nothing, therefore, in the whole Bible, from cover to cover, that is not of supreme historical interest for our knowledge of the history, civilization, and culture of a great people in epoch-making movements.

The whole Bible, however, is not of equal ethical and religious value. There are some things of considerable value to the historian that are not of much, if any, value for the moral and religious life of men to-day. There are whole stretches of history and whole books in the Bible that have little or no moral and religious value for us. There are other portions which are of the utmost value. They reveal the everlasting principles of the moral life, they are the master lights of all our seeing into the true nature of man, the world, and God. These portions make us regard the Bible as the Book of God and the Book of

Man, for in its pages man is seen at his best, and God in His eternal Perfection.

When too we have recourse to the Bible to find and appreciate these incomparable ethical and religious values, we are truly and duly honoring it. We are most respectful to it when we assimilate its fundamental truths, and endeavor to make these prevail in the world.

The Real Origin of the Dayton Trial

Charles Francis Potter*

THE Scopes trial is already off the front pages of the newspapers, which means that by most people it is already forgotten—forgotten before they had a chance to reflect upon its real significance. The snap judgments of correspondents, working feverishly in the heat of a Tennessee court room in July, transmitted by incredibly rapid means to the offices of metropolitan dailies and sold in printed form within a few minutes after the events themselves had taken place—these judgments are taken as final by our easy-going populace, and for them the trial is over.

We Americans neglect the virtues of perspective. The passage of time is to a great event what patina is to a bronze—it brings out in relief the pattern, proportions, and shape of the thing.

Now it will be months and years before we fully appreciate the proportions of what has been called "the most amazing court scene of Anglo-Saxon history," but the days which have elapsed are at least sufficient for us to have recaptured our mental balance and to have recovered from the sense of unreality which was remarked by everybody of education and culture with whom I talked at the trial.

After Mr. Darrow had been questioning little Howard Morgan on the witness stand about the "horrible" things which Mr. Scopes had taught him, and after the great lawyer had dismissed the boy with a kindly, "Hasn't hurt you any, has it?" Mr. Darrow seemed suddenly oppressed with the incredibility of the whole occasion. He turned to Mrs. Potter, who was seated just behind the defense lawyers, and said, under his breath, "My God! Would you have believed it?"

At the close of the first day of the trial, the same feeling of mental dizziness came over me; and as I extended my hand to recover the equilibrium of my intelligence, I became aware of a pair of gray-blue eyes, blazing with intense indignation above a belligerent snub nose. "Well, Mencken, what do you think of it?" I asked. He answered me just two words, the strongest in his well-developed vocabulary. "Damnable obscenity," he said, but any words seemed pitiably inadequate. We were in an unreal world. All values were topsy-turvy. We were Yankees in King Arthur's Court. The hands of time were turned back, and frequently you heard it said, "We are back in the days of Galileo."

One of the reporters for *Science Service*, who is somewhat afflicted with astigmatism, confessed that he removed his glasses at the beginning of each day's session of the court in order that the dimly moving figures before him might to his imagination appear as the reincarnated ghosts of the actors in heresy trials of four or five centuries ago. Thus he was enabled to retain his sanity and get the proper perspective.

The mists are clearing away somewhat. I have thought of little else but this extraordinary trial for weeks. I am beginning to get my bearings again, and in this and succeeding letters to the *Register* I hope to set forth as accurately as possible the scenes and actors of this significant American drama. One of the leading promoters in the New York theatrical field has asked me to write a scenario of the Dayton trial, but the thing seems too overwhelming as yet.

Unusual opportunities were given me for observation of the principals in the case. I was present many times when reporters and writers were excluded. I visited among the fundamentalists and found that they expanded and became talkative when their natural suspicions were allayed. Without the breach of any confidences, I hope to be able to give an intimate view of the persons, events, and incidents of the Dayton affair, with all its high-lights, side-lights, and spot-lights.

In the first place, I must apply a little higher criticism to an already established legend as to the origin of the Dayton battle. The first place to which all went upon arrival at Dayton, and the place where everybody went at least once a day during the trial, was "Robinson's Drug Store—where it all started."

But it didn't—it started in Times Square.

It is true that, gathered around the little table now as historic as George Washington's cherry tree, a little group of men agreed to Dr. George Rappleyea's urgings that a test case be made of the new state law, but it is also true that the incident commonly taken as the beginning of the great evolutionist-fundamentalist court battle was the culmination of a long chain of events.

All through the trial I lived with Dr. Rappleyea, and bit by bit I picked up the amazing story of his life. When Mr. Malone, Mr. Hays, Mrs. Potter and I arrived at Chattanooga, a short, very active young man in a typical Tennessee seersucker suit rushed up to us and said, "Gee, it seems good to see you folks, it has been pretty lonesome lately in Dayton as one of only four or five evolutionists among a whole townful of fundamentalists raving about Bryan."

He drove us forty miles over mountain curves on two wheels in a little over an hour, and I began to study this human dynamo of fearless energy. I am still marveling at him.

George Rappleyea, in my present perspective,

*Mr. Potter, the minister of the West Side Unitarian Church, New York City, became known throughout the country by his public debates with John Roach Straton, at Carnegie Hall, New York, last winter, on theology, evolution, etc. Mr. Potter has just resigned to accept a position at Antioch College.

towers above all the other characters in the drama. He made the trial, and the other characters were pawns in his game. He sat almost unnoticed during the spot-light events, but his hand has been on the wheel since the case started, and he is facing the local music practically alone now that it is over.

He was born on Forty-third Street, New York City, and spent his boyhood in Times Square. He sold newspapers at the subway entrance there, and when he said to me, "I had to lick a fellow every day to hold my job," I knew then where the Scopes case started. His fights against injustice and against great odds made him a natural champion of the under dog, and evolution was and still is the under dog in Tennessee.

He is a very able geologist of the practical sort, and a mining engineer. As a youth he worked on the Catskill acqueduct and got interested in engineering. He studied the formation of the earth, and became an evolutionist, but didn't see at that time any serious conflict between geology and orthodox religion. He became an assistant on a mining project of a coal and iron company at Dayton, Tenn. Soon his talents brought him the superintendency of the company. He sunk oil wells and discovered oil where they told him none could be found. He traced an earth-fault and discovered a lost vein of valuable bituminous coal. As superintendent, he had the welfare of many miners' families at heart. One day, a six-year-old boy of one of these families was suddenly killed. A fundamentalist preacher conducted the funeral services and told the grief-stricken mother that her little boy was suffering the tortures of hell because she had neglected to have him baptized.

Then Rappleyea's spirit blazed. He called the preacher outside, and what he said to him I can not and need not tell you. From that moment, Rappleyea became a torch of liberalism in a dark valley of fundamentalism. His church adventures are a book in themselves. He was all alone in his liberal ideas until he found Preacher Byrd, and spirit clave to spirit.

Then the victorious fundamentalists passed a law against evolution in the state legislature. A few liberals made mild protest. Mrs. Allen, of the Unitarian church in Memphis, resigned from the State Board of Education as a protest, all honor to her. But the men did nothing, except Rappleyea. He began laying his plans. He knew he was alone in Dayton, but not alone in the United States. He remembered Times Square. When the time came and he had his plans laid, he brought his fist down on the drug-store table on the very spot where an inlaid tablet tells you about it, and the fight was on.

To be sure, a small town's desire for publicity was in it; politics was in it; business was in it. But all these things were but tools in George Rappleyea's hands as he maneuvered for a strong position. He played his cards well, and in the end he is bound to win. He was fighting for liberal religion. He said to me, rather sadly: "I don't know where I'm going to church now. I'm out of two churches in a few weeks. Now that Byrd is going, I don't know where I'm going to church. Guess I'll have to start one of my own. There's no church in this town where an evolutionist can be a member."

No church will have him; yet a few months before the trial opened, Rappleyea, by his own energetic efforts, raised $80,000 in the hostile atmosphere of that little town for a town hospital.

No fundamentalist church would admit George Rappleyea or the Lincoln-like Clarence Darrow into Christian fellowship; but when I remember what Jesus said about sick people and people in prison and that inasmuch as one did it unto any such, one did it unto him, I wonder!—*Christian Register*.

Two Notes from a Bird of Passage

Harry Adams Hersey

I—The Bishop Comes to St. Zotique

That they may be one as we are. John 17 : 11.

IF one follows the shore of the St. Lawrence from Montreal, "the third largest French city in the world," toward Toronto, he might well think himself to be in France. Of the first fourteen towns, St. Zotique, fifty miles from Montreal, is the eleventh which bears a French name, pronounced accordingly.

As I entered the town on my bicycle, slowly enough to enjoy its details, on a recent Saturday afternoon, I found it in holiday dress. From every cottage, however humble, many gay flags were floating, flags of two nationalities, and possibly some of an ecclesiastical nature. Business was at a standstill. The main street was thronged with people in their "Sunday clothes." On every side were evidences of a great occasion. A smart shower, as well as my curiosity, stopped me in front of the beautiful Catholic church, where most of the people had assembled. In their midst was a procession of little girls, apparently from ten to twelve years of age, each "prepared as a bride adorned for her husband." The good village priest attended them with fatherly solicitude.

Fortunately the first Frenchman whom I addressed could speak English. In response to my inquiry as to what was "going on," he said, "Why, the Bishop is coming from Valleyfield. He will be here at three o'clock." I regretted that the necessity of "pushing that bicycle" thirty miles more before sundown forbade me to await the great event.

As I rode out of the town, unheeding the repeated advice by the roadside, "Your last chance to get a beer" (which, if heeded, would have increased the liability of getting a bier), my mind was filled with the tremendous significance of the scenes I had witnessed and with a profound wish that a united Protestant Church might function as visibly in every Protestant community. Here, said I, is a town with a proper sense of values. Fifty little girls "joining the church" is an event of public importance which warrants the closing of stores, the cessation of or-

dinary occupations, the decoration of the houses, the donning of holiday attire and the "importation" of a bishop to perform a function too important to be regarded as a part of the offices of the local clergyman. Were this a Protestant town, similarly arrayed, one would conclude that the local team had won a victory, or that a political parade was at hand. But in this French Catholic village it is confirmation of little children to infuse their young life into an ever-living church. In its ultimate influences and results this occasion exceeds anything else that will occur. The inhabitants do well to make it a holiday. The public notice and the dignity of the bishop will make this a day forever memorable in the lives of these girls (mothers of the future). And what parents, seeing this ceremony and its attending circumstance and pomp, will not earnestly desire that their children as they come of proper age shall also be "confirmed?"

God hasten the day, I prayed, when, with such modification as differences of temperament and tradition may dictate, there shall be a United Protestant Church, as visibly obedient to the high command: "Suffer the little children to come unto me."

II—Attending the United Church of Canada

As I passed by I found an altar. Acts 17 : 23.

The following morning, Sunday, I pedaled (not "motored") twenty-seven miles from Cornwall to Morrisburg, Ontario, where I was to cross the ferry into the United States of America. I timed my arrival to admit of attendance at church, where, it turned out, I was to have a prophecy of the fulfilment of my wish and prayer for a united Protestant Church. I had noted on the front of a little church in Aultsville the new sign, "United Church of Canada, June 10, 1925." The church which I elected to attend in Morrisburg was a fine edifice on the main street, and I found that it had been "formerly" a Methodist church.

On the bulletin the sermon was advertised: "If this be the work of God ye can not overthrow it." I said to myself: Whatever the minister may be by theological classification, he can not fail to preach a Universalist sermon on that text which expresses our utter faith in the inevitable triumph of the will of God.

As I entered, the congregation was singing in the spirit of realization, as well as of declaration, "The church's one foundation is Jesus Christ our Lord." When, later in the service, they sang, "Yet she on earth hath union with God the three in one," to one attendant, at least, the reference to the doctrine of the Trinity was submerged in the peculiar appropriateness of the ancient words, now seemingly prophetic, to the new union of three great denominations in Canada into *one* church.

You know the story, and I need not repeat it further than to say that after twenty years of discussion, under the inspiration of God and the leadership of Christian statesmen, ten thousand congregations in Canada, "formerly" Methodist, Presbyterian and Congregationalist, have united by common consent and act of Parliament and have witnessed their union by "an event without precedent since the birth of Protestantism."

It was the sermon which gripped me and which I endeavor to summarize briefly in this swift report. The minister, the Rev. Ellwood Lawson, "formerly" a Methodist, presumably reared in that faith and educated in denominational schools, was "lifted up" as a great witness to declare unto us the things he had both seen and heard (yea, and felt) as the great union was consummated. His full text was from Acts 5 : 38-39: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye can not overthrow it." The application was, of course, to the United Church, then but eleven days of age. Among many notable utterances, in a broad and fair discussion of hostile criticisms of the new movement, the following stand out vividly in my memory:

"Did you ever hear of a body of Christians praying fervently for the increase of sectarianism and the multiplication of sects?" Here was a compelling argument from the natural desire of the Christian heart. Referring to current criticism and judgment he said: "Men are never worse judges of the value of current history than when they are placed right in the midst of it. As one travels towards the mountains the foothills obscure the large views. It requires patience and time for far-reaching events to reveal themselves. The judgment of men tends to contradict the judgment of God. Many of the people did not appraise the spiritual values of the Apostles who claimed to be God-commissioned men."

"Gamaliel, addressing the men of Israel, struck a blow at premature judgment. The United Church of Canada is a new enterprise which asks for the adoption of Gamaliel's advice. Men are asking if this new church is of God. 'Has the United Church a divine mission or is it the result of crafty, artful aims of certain astute men? Is it merely an imitation of the great combines in the industrial world?'

"In answer I say: Yes, this movement *is* of God. The moral and spiritual caliber of the men who, a quarter of a century ago, set this movement on foot guarantees that. They were not artful or selfish, but men of God, recognizing the higher interests of the Kingdom of God on earth. In the great hour when 8,000 members of the newly United Church partook of the Lord's Supper in that great council in Toronto, when the words were uttered, 'This is my body,' I *knew* that this church is of God."

As a Universalist I could not fail to catch the prophetic note of universal harmony when we sang the closing hymn and prayer—"Fulfil the Father's high decree. Then earth, the might of hell o'erthrown, shall keep the last great jubilee."

My own thought was: "Surely the Lord is in this place." I left the church with a prayer in my heart for the minister who "once was a Methodist," but wished that fact forgotten; for his people, once divided amongst three denominations, and for the United Church of Canada: a prophecy and an example of what the United Church in the United States will be when we shall attain the far, fair goal—a United Church of Jesus Christ in the United States of the World.

So I am glad I was present "when the Bishop came to St. Zotique," and that I "attended the United Church of Canada."

Reactions of Our Readers

CLEARER THINKING BY THE EDITOR DEMANDED

To the Editor of the Universalist Leader:

The question of the teaching of religion on week days while the schools are in session but in a church apart from the school building has been aired in the *Leader* on two separate occasions. And with the argument of the writer I disagree in each case. On the following grounds is disagreement registered.

The Constitution of the United States prohibits Congress from making any establishment of religion, but it does not deny in express terms any such powers to the several states. And it says in Article IX that whatever is prohibited is not to be construed as a disparagement of other rights not enumerated. Article X of the same Bill of Rights goes still farther and says that whatever is not prohibited Congress or denied to the states is still retained by the states or the people. Those are basic statements upon which all this pother is about that we are in danger of establishing a state church if we excuse our children for an hour a week to attend instruction of an approved character in a church. A little clear thinking is called for. And we expect the editors of the *Leader* to show that clarity and not to be misled by a bugaboo.

The state of Oregon passed a law to compel all children of school age (from eight to sixteen) to attend the public schools of their respective districts within that state. The law was unanimously held to be beyond the province of the state to pass, and on the argument that the parents have rights in their children that the state may not infringe. The logic was that the state may not standardize its children; but that so long as they were receiving instruction of an approved character which the parents had a right to elect, the state must enforce that right to the people, the parents must be sustained in the enjoyment of that right. This decision was handed down last June and seems to have escaped the attention of all the writers on the troublesome question of Week-day Religious Instruction.

Now then, if a state may not deny to the people the privilege or right to send their children to an approved school five days in the week for forty weeks in the year, such school being other than a public school, or, to be specific, a school where religion is taught, or instruction on religious subjects is given, how can the state step in to deny the parents the right to send their children to the public school twenty-nine hours a week and to a school of religion for an additional hour of the week, this hour to be one that would ordinarily be spent in the public school were there no school of religion to attend? If the parent is the determinant, he may elect to send his child to the public school three days a week and to a school of religion two days a week, or, what is the same thing, he may send the child to the public school thirty weeks and to a school of religion ten weeks and still be within his rights. There is no escape from that logic. And the Supreme Court has decreed that this is the meaning of our constitutional procedure. The people have rights in their children that the state may not infringe; and one very express right is that they receive religious instruction on the election of the parents. How can the judge in Mount Vernon think when he makes permanent an injunction restraining the school board of that town from co-operating with the parents to secure to the children of those parents the instruction which the Supreme Court of the United States says they may elect?

And how can the Governor of Ohio reason when he affirms that the reading of the Bible without comment in the public schools of the state would be the establishing of a state religion? And what is the editor doing to say that he agrees with the argument? The Governor does not want to secede from the Union! Ye gods and little fishes!

There may be good reasons for dispensing with the reading of the English Bible in our public schools. But that it would tend to the establishing of a state church is not the logical reason. That to do so would be secession is not true. Pennsylvania, not to mention the other states where Scripture reading is a daily practise in the schools, is not aware that it has seceded from the Union. That it is an infringement of any right where the people elect to have it done is not true.

A little clearer thinking, Mr. Editor, is called for. We expect that universals will be adhered to, in a *Universalist Leader*. We expect the facts of first importance to be made first.

The people may still have what they want. The right of revolution remains. We may change our form of government any time we elect to do so. To-morrow we may decide to turn monarchist, or Bolshevik, whatever that is. The Constitution does not prohibit that to the people. And what is not prohibited may come to pass.

Now as to the wisdom of any of these moves we are not concerned at present. We want clear thinking and fearless, straight seeing and profound prophesying guaranteed to us. You are the leader and we are for you and with you. See!

Chas. E. Petty.

Binghamton, N. Y.

We do not feel ourselves competent to pass on the question as to what a legislature may do under the Constitution or as to whether or not what they have done is constitutional. That is a question for courts and lawyers. We state law as we find it, whether it comes through the Constitution, the statute, or by judicial decision, reserving the right to work to change it. What we did in one of the editorials to which our correspondent refers, that in the *Leader* of July 4, was to say this: "We have insisted steadily that it was a mistake for church school leaders to attempt to solve their problem in the way Justice Seeger now declares unlawful." We then gave our reasons for thinking so. Many able church workers disagree, and we have published an article from one of them expressing disagreement. The legal and constitutional questions Mr. Petty raises are important, but we do not care to comment upon them. Perhaps what Justice Seeger ruled will be overruled. Then the new ruling will be law unless it is overruled or changed in some other legal way. Whether or not Boards of Education have the right to provide for week-day religious instruction in school hours is important, but it is not as important as the question whether they should exercise that right. On that we want all the light we can get. With our present light, it seems unwise.

Those interested in Mr. Petty's comment on the action of the Governor of Ohio may read what we said in the issue of the *Universalist Leader* for July 18. We have not read the argument of the Governor of Ohio. We simply approved his action in vetoing the bill. We read and quoted with approval an editorial in the *New York Times*, which raised interesting and pertinent related topics.

Our correspondent's demand for greater clarity of thought by the editor we endorse unreservedly.

Editor.

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LIBERALISM IN TENNESSEE

To the Editor of the Universalist Leader:

It is not quite clear to me what the Rev. Miss Earll means in her opening paragraph in her communication in the current issue of the *Leader*. She says: "Thirty-five years ago the Universalist church gained a foothold in Tennessee. If it had asserted its power of God unto salvation, had used all that He offered it, it might have prevented this orgy of ignorance and prejudice, this denial of the right of the Father of Lights to speak the present word of life to His children."

How does Miss Earll account for the "orgy of ignorance and prejudice" at Tremont Temple, Boston? Dr. Massee, prince of fundamentalists, "holds forth" from Sunday to Sunday, and yet the Universalist Church "gained a foothold" in Boston about one hundred and fifty years ago. The Unitarians have also labored most zealously in Boston, and yet Pastor Massee lives and flourishes. How can one account for it?

It would be little short of remarkable if the Universalists, even using all the women preachers as well as the men, could have stayed the onrushing flood of fundamentalism in Tennessee or made the Scopes trial impossible.

The facts are that Universalism has been preached in Tennessee more than seventy-five years. Able men from the North preached there long before the Civil War. Dr. I. D. Williamson was one of these preachers. Dr. D. B. Clayton of South Carolina began regular visits to Tennessee quite seventy-five years ago.

Now while the fundamentalists have the vote in Tennessee it must not be concluded, as John Fiske would say, that only the "bats and owls of orthodoxy" live in that fair state. One of the bravest fights ever waged in any state for the freedom of learning was waged in Tennessee when Chancellor Kirkland, with his "back to the wall," made Vanderbilt University undenominational. Vanderbilt free outweighs a hundred Scopeses "convicted."

One of the notable addresses at the last state meeting of the Tennessee Bar Association was a stinging rebuke by a Memphis attorney of the anti-evolution law of the state. I believe the address was finally expunged from the record as out of order, but not without a fight.

Not one of us can account for the narrowness in Tennessee any more than in Boston. And to build colleges in the great commonwealth of Massachusetts to counteract the influence of Harvard would be depressing did we not know that the "oak can not be rammed back into the acorn."

Lyman Ward.

Camp Hill, Ala.

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HELPED BY THE PRAYERS

To the Editor of the Universalist Leader:

I have taken the *Leader* many years, and find it steadily growing better. The best thing in it for me is "Our Prayers Together." That page is a wonderful help.

I missed "Front Porch Talks," but "Cruising Cross Country" is great, almost as good as going yourself. Also "The Parables of Safed the Sage." I pass my paper on each week to one who can not take it.

Mrs. A. O. Holden.

Oakfield, Me.

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FOR A SHUT-IN

To the Editor of the Universalist Leader:

Enclosed is check for four dollars. Two dollars is to renew mother's subscription to the *Leader*, the other $2 is for a subscription for some elderly person, or a shut-in. After reading "Our Meal and Oil are Low" in the *Leader* I decided I could spare a little more money just now.

Florence Cobb.

Arlington, Mass.

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FOLLOWING NASH IN THE HOME

To the Editor of the Universalist Leader:

Our family have one employee, a colored woman, who comes weekly to "do" for us; and we were paying her $3.00. On reading of Mr. Nash's methods, my wife said, "Why shouldn't we pay $4.00?" And we do. So much for contagion.

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APPRECIATION OF MR. HICKS' WORK

To the Editor of the Universalist Leader:

Of course the *Leader* has readers who take the paper for all sorts of reasons. Mine is that I belong to the Universalist Church, but as I am not much interested in denominational matter, being content to be in a Christian Church after many years of doubt and wishing I could join one, I am not a thorough reader of the *Leader*. Yet I have felt much satisfaction that the organ of the church I belong to has published reviews in which religious matters are dealt with so frankly and liberally as do those of Mr. Hicks. I have read the Life of Gandhi, probably because of his review, and was greatly stirred by it, so am not surprised that it heads the list of his "best ten." And now I am reading the "Ethical Teachings" by Scott, on his recommendation.

So I feel that a word of thanks is due him; and make his pleasant articles on the reviewing work of the past year the occasion for sending it.

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Springfield, Mass.

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WHAT IS EDUCATION?

To the Editor of the Universalist Leader:

Dr. Tucker in his article in a recent issue of the *Leader* seems to consider scholastic education to be one of the chief cures for the religious ills of our day. He compares the fine training of the ministers of the Episcopal, Presbyterian and Roman Catholic Churches with the sad lack of training that prevailed in the past among Methodists, Universalists and Baptists. He seems unfortunate in his comparisons. I was ordained in the Episcopal Church. I feel sure that, leaving out of consideration the multitudes of little Methodist churches in backward communities, the Methodist Church is more abreast of modern thought than is the Episcopal Church; and everybody knows that Presbyterianism is the very stronghold of the darkest kind of fundamentalism, and a whole generation behind the Baptists. Dr. Tucker should see that, in a certain sense, the American people are far too much educated, as education goes. The United States is the only civilized nation in which a popular campaign is being waged against modern science, and yet it has a larger proportion of college graduates than any other.

What passes for education is, as Bertrand Russell has shown, merely instruction. This instruction, far from helping our intellectual development, becomes a form of mental inhibition to new ideas. Thousands of our young people are trained in intellectual subtleties, in learning specious scholastic reasons for believing what is often very obviously false. That is why such an intelligent man as Mr. Bryan, the leader of the Democratic Party, sincerely labored to maintain theories that were utterly puerile. That is why Senator Smoot, perhaps the most influential figure in the Republican Party, holds to the childish absurdities of Mormonism.

It is generally conceded that civilized humanity of our day has not the average intelligence of the Greeks of two thousand five hundred years ago. At the same time we wonder at the moral stupidity of the intellectual giants of the days of Pericles and Plato whose outlook on the world was bounded by the petty interests of their city states. Why did brilliant Americans of the last century support chattel slavery? Consider the popular belief in eternal punishment. What evidence is there to support such a monstrous philosophy that would receive a moment's serious consideration among people with as much common sense as savages, provided their common sense was free to function on the matter? It is like a hundred other things, the inheritance of dark ages preserved by the taboos of such learning as is provided by Princeton and Rome.

Our best schooled men are generally, therefore, the ones whose minds are least free. Cardinals are more securely bound within the intellectual prisons of Rome than are Catholic day laborers. That is what brought about the collapse of the Old World in 1914. It was governed by men who were finely schooled, and so incapable of anything but the old stereoptyped thoughts of history and diplomacy and war.

Perhaps this explains why Oxford has always been on the wrong side in every great struggle for human betterment. Perhaps this explains why the scholarly Unitarian, Dr. Dewey, looked with horror upon the "bald Universalism" of the unschooled but more clear-thinking Ballou. Perhaps this explains why the greatest of our scientists—Burroughs, Steinmetz, Burbank, Edison and many others—have not been college

trained. Perhaps it explains the long list of college degrees held by Mr. Bryan. Perhaps it explains the eagerness of colleges to bestow degrees upon successful fighters and politicians. Harvard's last two most conspicuous winners of exalted honors were Prince Henry of Prussia and Marshal Foch. It is an oversight that an LL. D. or a D. C. L. has not been granted to Jack Dempsey and Babe Ruth. This is not mere sarcasm, for one can not see that the two last-named gentlemen do not manifest as much genuine scholarship in their work as do the winners of battles and elections.

. . . . . .

As the editor of the *Christian Century* said in the excellent editorial which you quoted, the people need the education that enlightened and courageous men and women can give. Yes, we should speak as we think about Moses. But do we speak as though we believe that Jesus was born in Nazareth? In many things we go along teaching the children what we expect they will find out to be not so. Many of the hymns in the hymnal in most general use in our denomination teach a theology which would pass muster before Dr. McCartney. There comes to my mind the one written by a Catholic priest: "Faith of Our Fathers." The hymn is all right for a Catholic, but sadly out of place for a free churchman who believes that the just shall live by a personal living faith and not by the dead faith of popes, or councils, or of the fathers.

As to Dr. Tucker's plea for long pastorates, he does not tell us how to get them. Long pastorates and large salaries go together. Men naturally hold close to positions paying big salaries unless there is a good chance to get a bigger one. Ministers with small salaries are looking for churches paying larger ones, and all the more so since men are usually valued according to the size of their stipends. In Europe the most honored and influential clergymen hold obscure parishes. It is not so with us; and until this condition is changed the preaching of the men at the top to the ones further down that—in the words of the Anglican catechism—"they should be content to do their duty in that station in life in which it has pleased God to call them," will not be taken very seriously.

But many authorities in the Methodist Church declare that experience of recent years in their denomination has shown that John Wesley was right when he declared that long pastorates were, on the whole, disastrous to the effective preaching of the gospel.

Ernest M. Whitesmith.

Linesville, Penn.

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FROM GENERATION TO GENERATION

To the Editor of the Universalist Leader:

Please find enclosed $1 for extension to my subscription to the *Leader*. I am in my ninetieth year. My eyesight is very poor, but I do not want to give the *Leader* up as long as I can read. I have had the *Leader* and its predecessors since 1846, when I was ten years old. Father was a Universalist minister and received the *Banner*, the *Christian Repository*, the *Christian Freeman*, the *Star in the West* and all the monthlies. I want to keep on with them to the end.

C. M. Keys.

Delphos, Kan.

The Young People's Institute at Ferry Beach

S. Laurine Freeman

If happy fellowship, whole-hearted co-operation in every good project, courteous consideration of the comfort of others, earnest study of world problems and the individual's relation to them, and a continual opening up of hearts and minds to the influence of the Unseen, can help to bring in the Kingdom of God upon earth, then the Young People's Institute held at Ferry Beach, beginning Saturday, Aug. 1, must hasten a little the answer to our prayer, "Thy Kingdom come." For the young people who worked and played and worshiped together throughout that week will not forget; they will carry to the farthest corners of our church, perhaps to the ends of the earth, the things that came to them there. They were "good ground;" they received "good seed;" they must bear fruit.

The keynote of the Institute was Co-operation. One hundred and fifteen persons registered for the various study classes. In all, two hundred and thirty people, ranging all the way from sixteen months to eighty-odd years young, were present for at least a part of the time, and one happy spirit of helpfulness animated them all.

On Saturday night, at the Get-together Party, the old Pavilion rang with gay voices and the tramp of marching feet.

Sunday morning, in the sunlit grove, was held a service of worship surpassingly beautiful in its unity of spirit. God *was* in His holy temple, the temple of the trees and the human temples of those who worshiped Him with violin and organ tones, with song, with the spoken word, and in the silence of their own souls.

The class leaders were thoughtful and earnest; the matter presented was sane and constructive, and, perhaps most important of all, it was adapted to the age and experience of the students enrolled, a large proportion of whom were of high school age. There was much serious discussion and always the disposition to apply principles learned to the daily life problems confronting the individual and the groups with which he comes in contact.

It was an Institute to delight that great missionary, Quillen Hamilton Shinn, if his spirit was lingering near the place he loved so well. The words of Mrs. Vallentyne, Harold Niles, and the others must ring in the souls of those who heard them until they accept the challenge brought to them.

Not all the Institute hours were filled with serious matters. The Radio Concert, "Y. P. C. U. Broadcasting," on Tuesday night, and "The Ferry Beach Follies" on Thursday, brought from every side the comment, "I never laughed so hard in all my life," while neither the Old Orchard party nor the stay-at-homes who enjoyed a clam-bake on Wednesday night will yield their claim that their group had more fun than the other. "The Daily Dose," a newspaper of wit and wisdom, was published by a competent corps of editors and reporters and an excellent "printer's devil." At every meal the dining room rang with cheers, nonsense, songs and laughter.

And it was all such good, wholesome fun, as truly religious, in its way, as the classes and the periods of worship. No matter what the evening's event, when the 10.15 bell sounded, all went quickly and happily, with no thought of incongruity, to the Friendship Circles on the beach. In groups of fifteen or twenty they gathered, each group with a leader, for a brief devotional period. Not more than ten minutes long were these little informal gatherings, then, one after another, the groups sang "taps" and went away quietly to rooms or tents and soon all was still. Any one looking out upon the campus in the early morning might see a little group of bathers going for a dip, but going quietly in consideration of little children and older friends who needed more sleep.

But the heart of it all was revealed in the Pageant and the two services following it. Briefly, the message of the Pageant, given in the Grove under the title "The Light of Ferry Beach," is as follows:

A Youth is brought to Ferry Beach by a Guide who bids him look upon certain messengers and hear their words to him. In a short prologue the Light is shown to have been burning in the All Father's heart from the beginning of time. With the whole Grove for a stage, Moses enters to tell of the Creation of Light. John the Evangelist tells of the Incarnation of that Light and John Murray gives his interpretation of it.

The first Episode discloses Dr. Shinn coming over his original route into the Grove, and realizing its possibilities, as a hymn of praise rings through its aisles. He determines to raise here an altar to Eternal Love. Softly curtains are drawn aside to disclose an altar in the little temple and two handmaids, "Worship" and "Service," come through the trees to stand beside the altar and tend its light, symbolized by the Holy Grail resting upon it.

In the second Episode representatives speak in appreciation of certain of the later workers who built upon Dr. Shinn's foundations. "The Light from Nature's Book" is shown in the next Episode by a series of interpretive dances, songs and poems, presenting the dawn, the waves, the wind, the terns, the trees, the ferns and the bunch berries.

In the fourth Episode, "The Light of Friendly Faces," every phase of life at Ferry Beach is indicated, culminating in a typical camp-fire group. Two young lads build the fire and the young folks and older folks gather around it, singing together, calling for "The Horrible Tale," and other special contributions.

"The Kindling" is the final Episode. A group of young men and maidens pass slowly among the groups upon the platform which represent the various mediums through which the Light comes at Ferry Beach. One by one they kneel before the altar in silent consecration, then rise again, and the Grail begins to glow. The Voice of Dr. Shinn calls to the Youth challenging him to carry the Light that he has received out into the world to those who sit in darkness. A violin plays softly "Follow the Gleam," then modulates into "I'll go where you want me to go" as the Youth accepts the challenge and kneels before the altar. As he rises, and speaks the words which commit him to a life of service, Mrs. Shinn steps to the altar and places the glowing Grail in his hands. He holds it high while the Guide begins to sing "Follow the Gleam." All take up the refrain and then, Youth leading, accompanied by "Service" and "Worship," the Grail lighting the way, pageant participants and audience proceed, singing, from the Grove to the Beach, for the Consecration Service.

All the way they sang, fully two hundred of them. Then, sitting upon the sands, the Grail still held high before them, they were led in prayer by Stella Cushing's violin. For ten or fifteen minutes they sat with bowed heads in the darkness of the summer night. Then, at a quiet word word from the leader, they rose to their feet, to find candles burning in the sand in the shape of a great cross, the Grail at its head. They stood, shoulder to shoulder, in a huge circle, two hundred feet in diameter, and prayed in silence, for the coming of the Kingdom, for the dear ones at home, for those standing at each one's right and left. A strong closing prayer by the leader, a hymn, and the great circle broke up to form smaller circles up and down the beach for the final, more intimate moments that ended the day.

There was no break between this service and the final meeting in the grove on Saturday morning. There the communion table was spread beneath the trees. Little partridge vines lay upon the cloth; the Grail stood between the plates. Beside the table stood a young man, beloved of all the young people. In simple, earnest, manly words he told what the Christian ministry means to him, and invited others to its fellowship. To the strains of "Follow the Gleam," two young men came to the altar, consecrating their lives to the ministry, and in response to a more general invitation others came, young men and women, by dozens and scores, to stand with bowed heads in "the Presence."

The communion followed, a tender, *human* service, that made all realize that the "strong Son of God" is indeed the Friend and Brother of all the sons of men.

From the table they went away to a happy little picnic, the closing event of the week, but wherever they go, and however long they may live, none of those who saw the Light as it shone at Ferry Beach during this Young People's Institute, will forget the solemn charge of their Institute Hymn:

"To the knights in the days of old,
Keeping watch on the mountain height,
Came a vision of Holy Grail,
And a voice through the waiting night:
Follow, follow, follow the gleam,
Banners unfurled, o'er all the world,
Follow, follow, follow the gleam,
Of the chalice that is the Grail.

"And we who would serve the King,
And loyally him obey,
In the consecrate silence know
That the challenge still holds to-day.
Follow, follow, follow the gleam,
Standards of worth, o'er all the earth,
Follow, follow, follow the gleam,
Of the light that shall bring the dawn."

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THE PARABLES OF SAFED THE SAGE

The Parable of the Free Merry-Go-Round

I passed a field in England where there had been a Fair, and it was all over but the Litter. And they were taking down the last of the Tents, whereof one had sheltered a Merry-Go-Round. And the canvas had been removed, and was in process of packing, but the Horse and Deer and Lions were all there. And some did push the Merry-Go-Round around on its axis, and others did ride the Horses and Deer and Lions. And the men cared not at all.

And I and Keturah stopped and looked at them in sheer joy of their enjoyment.

And I spake unto Keturah, saying, I have seen many children happy on Merry-Go-Rounds, but none, I think, were so happy as these. And it is costing them nothing save their own labor.

And Keturah said, When I was a little girl I enjoyed it, but we had not gay Horses and no Tigers or Deer. And it seemed a pity to spend all the money that might have bought so many fine things and still be just where we started. But these children have unalloyed joy.

And I said, Keturah, they enjoy it the more because they are propelling it themselves. For this is the vice of those who in misguided love seek to do everything for their children that they leave for the children no opportunity for Invention and Adventure and the putting forth of their own Labor.

And I said, This old Merry-Go-Round of Life could have been better oiled and made to run more smoothly, but it is mercy that we are permitted not only to ride but to push.

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ADVERTISING THE CHURCH

Churches are slowly learning that the best way to advertise religion is to avoid all shrieking for a congregation by announcing concerts, printing sensational sermon topics and calling attention in various ways to spectacular features of worshipful entertainment, and instead of "jockeying" for a place in the public mind by these "faker" methods, to interpret through the press and other means what religion offers to meet the normal social, moral and spiritual needs of men.

Down deep in the heart of every man are spiritual longings which he can not fully interpret and religious needs of which he is but partially conscious. Like the Ethiopian of the Acts he is saying, "How can I understand these things unless some one guide me?" The demand is there for spiritual reality, but he does not know the way to the source of supply or the technic of making use of it after it is pointed out. At this point, advertised religion is invaluable if it is the right kind of religion. What has the church to offer? That is the question which must be honestly and attractively answered in church advertisements if the publicity is to have any value for the people who need what the church has to offer.—*The Baptist.*

What the Religious Weeklies Are Saying

RELIGIOUS REALIGNMENT

The Hibbert Lectures for 1925 were delivered at Oxford by Prof. Francis G. Peabody of Harvard. In these lectures, which have just appeared from the Macmillan press, the author completes a discussion of the essential nature of Christianity which he began years ago in the volume entitled, "Jesus Christ and the Social Question." This final book he calls "The Church of the Spirit," and he has brought the earlier thesis of Sabatier up to date with the charm and authority which he brings to all his work. For it is evermore manifest that through the ages there runs this cleavage between the fundamentalist and the modernist, between the men of institutional or dogmatic mind and the men who care little for these things, but wish to follow the leadings of the Spirit of God, and therefore constitute the Church of the Spirit.

Why should not those of this fraternity find fellowship in a common body? The years are few that one has to spend in the high adventure of the Christian life. Why should they be sacrificed to associations and relationships that cramp and depress the energies which could be turned, with suitable surroundings and inspirations, into profitable service? Let the fundamentalists go where they will. There is work for all to do, and the grace of God is sufficient even for them as for us. In the progress of the years they will go their way, for life and death are both against them. But life is too short and too rich to be spent in the controversies that appear so necessary to those of the belligerent spirit. In the churches of authority there is room for those who find comfort in organization and doctrine. But there is a fellowship of free and loyal souls, where the ministries of the church and the assurances of truth are honored as in the past, but where the living God and the present Christ are daily companions in the Church of the Spirit.—*The Christian Century.*

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GEORGIA EVOLUTION BILL DEFEATED

An echo of the Scopes case was heard on Wednesday of last week, when the bill that would have prevented school teachers in the public schools of Georgia from teaching any theory of the origin of man contrary to the Bible was defeated in the house of representatives of that state. The bill, which was introduced by Paul Lindsay of De Kalb County, failed of endorsement by *viva voce* vote. The proposed law read: "No school teacher or institution teaching any doctrine of the origin of man in conflict with the teachings of the Scripture shall receive any of the state school funds." There was no penalty provided other than the suspension of the teacher.—*Zion's Herald.*

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A GREAT PREACHER ON THE KU KLUX KLAN

"Roman Catholicism and the Ku Klux Klan," is the last chapter of Dr. Charles E. Jefferson's recent book, "Five Present-Day Controversies," printed in pamphlet form. The author in his foreword gives the reasons for bringing this to the attention of the public: "Many persons are bewildered by the Ku Klux Klan. They do not know what to make of it. They can not understand why it should have come nor can they account for its methods or its program. . . . It was with a desire to assist people who are eager to do right and who desire to possess the facts that the following sermon was prepared."

First of all, we are impressed with the spirit of fair play in the writer. He points out the conditions in the Roman Catholic Church which excite the Klan's antagonism. He shows that the Klan is not primarily an anti-Catholic organization; that in the states where it has had its largest growth, the Roman Catholics are in the minority by very large per cents. He calls the Klan a patriotic organization, an Americanization organization, a reform organization, a law enforcement organization. The Klan, he says, "is the Mussolini of America." He points out that the Klan opposes the Roman Catholic Church, not for religious reasons, but because of its form of government; because of a wide-spread fear that it is in politics. Facts are brought out to show reasons for this belief. Fear takes on the form of exasperation because of the attitude of the Roman Catholic hierarchy to our public schools. This is a section that every good American should read. The author also indicates the attitude of the Catholic hierarchy to Protestantism—how it snubs us, slanders us, refuses to co-operate with us. He concludes this discussion concerning the reasons the Klan opposes the Roman Catholics by saying: "It is because of the machinery of the hierarchy, the politics of the hierarchy, the attitude of the hierarchy, and the temper of the hierarchy, that millions of American citizens are to-day carrying a banner, on which they have emblazoned—'Native, White, Protestant Supremacy!' "

What about the Klan? Is the author a member? He is not. What is his advice? "Keep out of it." "It is," says he, "a dangerous movement. It stirs up the very worst passions. It is always dangerous to work in the dark against your fellow men." "The movement is futile." All such movements have failed in the past. It will make the Roman Catholic Church stronger than ever. Christians will stay out, for we are Sons of the Day, not Sons of the Night. The way to overcome evil is with good. "If there be any virtue, if there be any praise, think on these things." "Have faith in God . . . in goodness . . . . in love . . . in men," are the challenging thoughts in the last paragraph.

This sermon will be a tonic for all those who have filled themselves with the charges and counter-charges of the Roman Catholics and the Ku Klux Klan.—*Zion's Herald* (*Methodist*).

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UNITY ON UNITY

Draw nigh, all ye who think that we are inclined to be too hard on the churches, and listen to our chant of praise! Lend us your ears, ye who would have us seek good and not evil all our days, and heed our pean of rejoicing! For from Canada has come the news that after twenty-two years of agitation and negotiation, after nearly a generation of struggle and conflict and high appeal, the Presbyterian, Methodist and Congregational Churches of the Dominion have agreed not to disagree but to *agree*, and thus to end their denominational separations forever. The governing assemblies of these three sectarian groups have endorsed the merger, the individual churches have voted for it by large majorities, the Canadian Parliament has sanctioned it, the Canadian courts have legalized it—and now the Presbyterian and Methodist and Congregational Churches as such have disappeared, and in their place stands the United Church of Canada, with an inclusive membership of 2,500,000 persons, or 30 per cent of the population of the Dominion. This is a proud achievement—a vindication of religion, as it is a repudiation of denominationalism. Argument against it, sustained with vigor by the conservatives in all three groups, showed nothing more clearly than the fact that opposition was neither ethical, spiritual, nor even theological, but purely ecclesiastical and sentimental. The talk of the "last-ditchers" was all of honored names, loyalty to the fathers, traditions of the faith, "our distinctive mission," and what not. Anybody with any experience at all in any one of our existing Protestant denominations knows exactly the things that were said, and how utterly futile they are! In the Presbyterian Church alone, one small group remained utterly irreconcilable, and split off into a new church of their own, where they can be happy serving Christ by denying love and brotherhood. But everywhere else goodwill triumphed, and brethren are dwelling together in unity. We wonder if, in time to come, this achievement may not be noted as the greatest event in Protestant history since the Reformation.

But another wonder is in our heart as we contemplate this union of denominations in Canada! We wonder why, if this

thing can be done north of the Dominion line, it can not be done south of this line as well? If Presbyterians, Methodists and Congregationalists can get together in Canada, why can they not get together also in America? The Presbyterians, in their recent General Assembly, seemed to think that something of this kind might not be impossible, and very timidly but none the less surely adopted a report brought in by the Committee on Co-operation with Other Denominations which gave local presbyteries the right to unite with local Congregational bodies. Dr. Henry Sloane Coffin, distinguished modernist, declares this to be "the most significant thing" done by this Assembly. But why should action along these lines be so slow? Why should not churches get together *now*, and reduce the one hundred and fifty odd denominations in the United States, say, to eighty, or seventy, or even fifty? Let the Presbyterians, Methodists and Congregationalists merge their forces in this country as in Canada, for a starter! Then let the Lutherans join with the Reformed churches, and the Disciples with the Baptists! Then let the Unitarians unite with the Universalists! Why not, brothers? What is your religion worth if it holds you apart instead of bringing you together? Of course, with any such proposal as this, the fundamentalist controversy plays dreadful havoc. When Presbyterians, Baptists and other Protestants are having the hardest kind of work holding their own churches together, there is little time or energy left for wider mergers. But would not a vigorous campaign for unity, on issues religious, do much to end the present threat of wider and more disastrous disunion on issues theological? May it not be true that Canada is not over-troubled by militant fundamentalism because Christians there have had other and more vital things to think about?—*Unity*.

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SHALL IT BE PROFESSION OR PRACTISE?

Last week and this we have printed some exceptionally fine articles upon the need of Christian unity, and especially upon the part which the Christian denomination should play in bringing such unity into existence. We do not see how any one can question the crucial need for such oneness in the Church of Jesus Christ, nor do we see how any consistent member of our communion can possibly question the specific responsibility resting upon our own pastors and churches to do everything within their power to promote this unity. This does not mean the uniting with some other denomination; for, as has well been said by one of our contributors, that may only mean to enlarge and to make more enduring some sectarian body. Unless the Christian Church can unite with another body that will co-operate with it in the same passionate zeal towards the union of all of the followers of Jesus Christ on a basis which makes such a union possible, then such union would mean that its unique principles and impact would be lost to the world and no actual gain made towards the real oneness of the church.

Neither does it necessarily mean the federating of a local church with others into a common community enterprise. For unless the time is ripe for that sort of thing in any particular community, a federated movement tends to division rather than to unity. And if the federated church turns out to be simply an enlarged church for some other denomination; it may actually strengthen rather than break down denominationalism. No little of the present day agitation for such federation is a deliberate effort to side-step real union and save denominationalism. There is many a speaker who grows fervently oratorical over the question of comity and co-operation solely and only because he sees that it is the one possible way of saving the present ruinous denominational system. Before our churches consent to lose their identity in such federations, they must be very sure that they are actually promoting unity rather than helping more firmly to establish denominational division.

Our churches should also take into their computation the limitations and weaknesses inherent in independent and isolated churches before they consent to enter a "community church" which is to stand alone—a little local organization with no ties and relationships to bind it to some great outside working force for the world. The gains must always be tremendous to compensate for the inevitable losses of independency. Few independent churches have a long and permanent existence.

But there are ways, practical and forceful, which our pastors and churches can immediately pursue to help promote the real unity of the Church of Jesus Christ. One of these is to participate in finest and fullest measure with all of the general inter-denominational movements. Chiefest of these is the Federal Council of Churches, which brings together such a large number of various denominations in an honest attempt to find avenues and methods of working together for the Kingdom throughout the world. Long since ours has been one of its constituent bodies; and our spirit and co-operation have not been valueless to the Council, as Dr. Macfarland testified on our cover page last week. But we must do more than simply make a profession. If we are in dead earnest about promoting such a vital movement for Christian unity as is the Council, we must give to it of our substance as well as of our spirit. And this thing our churches have not been doing in a measure at all becoming to their profession. We have been far more willing to talk unity than to finance it. We have been far more ready to co-operate than we have been to pay the bills of co-operation. The editor has just been looking over the roster of churches in the various conferences which contributed last year to our Federal Council fund. It is with a deep sense of humiliation that he notes how few are the churches and how shamefully small are the amounts, even from our best conferences! It would seem as though this cause of co-operation and unity among the churches rests very lightly upon our hearts after all.

Surely we are not going to be willing for this matter to continue as it is. We are not going to go on professing a concern which we will not practise and talking about a unity towards which we are unwilling to contribute. The *Herald* believes in our pastors and our churches and feel sure that once they realize the real importance of this whole matter, they will give and give liberally to help further in a specific and actual way that for which our denomination so long has prayed. Let us this year have a really remarkable renewal of our passion for Christian unity, and let us express that passion in by far the most general and generous offering which has ever yet been made by our denomination for inter-denominational co-operation. Earnestly we beseech our pastors and churches to make this thing come true.—*Herald of Gospel Liberty (Christian)*.

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STONES AND GLASS HOUSES

It is easy to laugh at Tennessee for the Dayton show, but there are states and educational institutions which had best withhold their mirth.

New York can hardly afford to laugh at Tennessee for seeking to limit teaching in the name of the Bible: in 1921 New York sought to limit teaching in the name of patriotism. Oregon had best be silent: the Supreme Court has but recently prevented Oregon from restricting teaching under the slogan of No Popery. New York City has tried to tinker with historical textbooks. Colleges and universities from sea to sea—some of them among those where there is talk of administering an academic snub to Tennessee—have been ridding themselves of men who claimed the right to free minds in questions affecting war and peace and economic justice.

The truth is that between science and the sanctities—sanctities of property, of creed, of code, of cherished half-truths—the gulf is as wide as eternity. An American preacher has been apologizing in Scotland for our primitive intellectual state by asking his hearers to remember how big the United States is and how long a reach education must have to penetrate its remoter areas. The apology is plausible, but the truth lies deeper. The separation is not geographical but psychological; it lies between the mind which is still medieval in its reliance upon authority—or upon that emotional fixation of beliefs which hides its authoritative origin behind the familiar face of habit and respectability—and the mind which is unreservedly experimental.—*The Survey*.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Science, Religion, Philosophy, and So Forth

The Earth Speaks to Bryan. By Henry Fairfield Osborn. Charles Scribner's Sons. $1.00.

Science and Religion. By J. Arthur Thomson. Charles Scribner's Sons. $2.00.

Concerning Evolution. By J. Arthur Thomson. Yale University Press. $2.50.

The Ways of Life. By Richard Swann Lull. Harper and Brothers. $3.00.

The Dogma of Evolution. By Louis T. More. Princeton University Press. $3.00.

Concerning the Nature of Things. By Sir William Bragg. Harper and Brothers. $3.00.

The Decline of Man. By Stanton Coblenz. Minton, Balch and Company.

Quo Vadimus? By E. E. Fournier d'Albe. E. P. Dutton and Company. $1.00.

As we now turn from our discussion of various books of philosophy to a discussion of a group of eight books about science, we shall find that we are by no means on unfamiliar ground. Our philosophers frequently made mention of the contributions of science to our knowledge of the world, and we shall find our scientists venturing to offer opinions on problems essentially metaphysical. Indeed, we shall see that one of our scientists rebukes his associates for their ignorance of philosophy, and we shall discover that our acquaintance with the philosophers helps us to distinguish between good science and bad metaphysics.

In all seven of the books of philosophy reviewed in the last three weeks the problems of religion were always in the background, except when they were in the foreground, and we shall see this week that the scientists are quite as interested in religion as the philosophers. Two of our scientists, Osborn and Thomson, have written with the particular end in view of showing that science and religion are not hostile or in any way incompatible, and More, in his trenchant criticism of certain phases of the theory of evolution, says much of the relation of religion to the views of the universe propounded by biologists. Our interest in the problem of the relations of science and religion has been sharpened by the Tennessee tragicomedy, on the first act of which the curtain has fallen.

Clarence Darrow has voiced a hope which all of us must share. If, as he has prophesied, the trial creates such an interest in evolution that people everywhere read books on science, the general education resulting will justify Henry Fairfield Osborn's opinion that the trial is a good thing. Osborn's book has been mentioned at some length editorially in the *Leader* and need not be reviewed in detail. Its tone is such that one wishes that a man of Osborn's temper might have been substituted for Darrow as counsel for the defense, for tactical reasons if for no other. Osborn's reiterated assertion of his theistic belief must be reassuring to many who have been told that science is the enemy of religion. As an explanation of the theory of evolution the book will be found less satisfactory than Thomson's "Concerning Evolution" or Lull's "The Way of Life," but it is an impressive statement of faith. It hits the fundamentalists hard and it hits them at their weakest points. One is willing to overlook its faults because it is a timely little book that adequately serves its purpose.

Covering much the same ground, Thomson's "Science and Religion" supplements Osborn's little book at many points. It discusses both science and religion more fully than "The Earth Speaks to Bryan." It is less hasty, better written, and more carefully thought out. To our knowledge of science it contributes considerable, though its treatment of scientific themes is necessarily cursory. Thomson discusses at some length the new theories concerning the atom, a subject more fully treated in Sir William Bragg's "The Nature of Things." He tries to analyze the particular characteristics of life and offers several criteria, covering the same ground which Professor Osterhout more fully and more critically covers in "The Nature of Life." (Reviewed Feb. 14, 1925.) He gives a summary of organic evolution, speaks of the true significance of the ductless glands as contrasted with the current exaggeration of their importance, and ventures a little into the field of psychology. An appendix, written by Professor Thomson's son, discusses the theory of relativity, atomicity and the quantum theory, and states of matter.

It will be seen that the reader of "Science and Religion" acquires considerable miscellaneous information about science, but the quest for scientific knowledge would be better rewarded by a reading of some of the books reviewed below. The book is much more interesting and valuable as a discussion of religious problems arising from the study of nature. Thomson begins by making clear the limitations of science, stating: "Science does not profess to give a complete account of things. . . . Science never inquires into meanings or ultimate purposes." Science is limited to "empirical description," whereas religion gives a "transcendental interpretation." There can therefore, as Thomson sees it, be no conflict between science and religion, for they deal with separate fields, or, so far as they deal with the same field, they approach their common subject-matter from different angles.

That this is not an entirely satisfactory solution becomes clear from Thomson's own book. He is very quick to reject over-simplified solutions, refuting the idea that the new view of the atoms is more spiritual than the old, and pointing out the inadequacy of the view that God is in some way the sum total of the power of the universe, but he himself puts forth views which are directly and closely related to his scientific theories. It is all right to say that science and religion are separate, but Thomson's view of God is profoundly influenced by his acceptance of the theory of evolution. As a scientist he accepts evolution as whole-heartedly as could any materialist, but he gives evolution a spiritual interpretation. His God uses evolution and is present in evolution.

To Thomson this seems to be a thoroughly satisfactory solution of the problem of the relations of science and religion. To us it seems less satisfactory. Thomson does not make it quite clear why, in such a scheme, God is necessary at all. Thomson holds that God started the process of evolution, but it is as easy to believe that the process of cosmic evolution is eternal as it is to believe that God is eternal. He also holds that God works in evolution, but he is very explicit in stating that the process of evolution is unified and is susceptible to scientific study, which suggests that we can at least imagine evolution as going on without God. Moreover, Thomson does not succeed, for all his trying, in explaining the cruelty, the wastefulness, and the disregard for human values which mark the ways of nature. The problem of evil, an acute problem for all theists, is intensified for him because of his very loyalty to nature as the handiwork of God.

We mention these considerations, not because they in any way refute Mr. Thomson's conclusions but because they indicate that his solution can not be final. It leaves many problems unanswered. These problems we shall not find answered in Dr. Thomson's other new book, "Concerning Evolution," which contains the Dwight H. Terry lectures at Yale, lectures which he delivered during the same visit to America that gave him opportunity to deliver the Morse lectures which we have just considered under the title, "Science and Religion." "Concerning Evolution" rather reverses the emphasis of "Science and Religion," for it is chiefly concerned with the presentation of scientific information, and the suggestion of a religious interpretation is secondary. The reader will find some of the same problems discussed in much the same way, and he will recognize many familiar phrases.

He will also learn a little about the evolution of the world and a good deal about the evolution of life and of man. "Concerning Evolution" contains an excellent exposition of Darwinism, written in the interesting style which has made Professor Thomson by all odds the most popular non-technical writer on science.

Richard Swann Lull, professor of Paleontology, Yale University, has written in "The Ways of Life" an account of evolution which is in much greater detail than Professor Thomson's. The first part discusses lifeless and living matter, comments on the adaptiveness of living things, points out the vitality of living objects and their powers of prolific reproduction, notes the consequent struggle for existence, and examines the forces of selection. The second part, pointedly entitled "The Pulse of Life," begins by giving examples of early divergences which led to a multiplicity of species, proceeds by telling the story of the age of reptiles and the age of mammals, continues by delineating the steps leading to the appearance of man, and concludes with an account of prehistoric man. The final chapter of the book deals with the conflict between those who believe in direct creation and those who believe in evolution, and contains an outline of the history of the idea of evolution. On the whole the book seems likely to supplant earlier popular works on evolution, not only because it is thoroughly up-to-date, but also because it is rather more inclusive than the usual outline. The critical reader will find in this book as much about evolution as he can expect to learn unless he is prepared to make a detailed technical study. He will appreciate the book because it is straightforward, reasonably full and invariably humble. On our problem of science and religion the author throws little light, but it is interesting to find a third scientist affirming that science is in no way incompatible with religion.

All has gone well so far, and we have found all four of the books in essential agreement, but now we come to Louis More's "The Dogma of Evolution," and the fur begins to fly. More, who is a physicist, attacks the theory of evolution on both scientific and metaphysical grounds. He is not a fundamentalist, and he strongly opposes "the futile and foolish attempts to prohibit by law the teaching of the science of biology and of evolution." Moreover, he has no brief for the account of the creation in Genesis, and he accepts the law that "species are mutually related in such a way that those forms now in existence are modified forms of previous species." He uncompromisingly rejects, however, the Darwinian hypothesis of natural selection as the description of the way in which evolution works, and he disagrees with any attempt to reduce the processes of man's development to a simple materialistic monism. Furthermore, he holds "that the philosophical conclusion of Darwin's hypothesis of natural selection is a mechanistic monism." He realizes, as Thomson does not, that any theory which tries to show how evolution works borders on the philosophical.

More begins by objecting strenuously to the idea that science has a monopoly on truth. "It is not that I am trying to diminish the achievements of science," he says, "but am pointing out that the history of science is the same wayward chronicle of human effort and human mistakes as is that of philosophy and religion." He defends his thesis with noteworthy mental alertness, and he punches a good many of the arguments for evolution full of holes. He demonstrates beyond the chance of contradiction that the old Greeks and the church fathers had no idea of evolution, thus exploding a view dear to the hearts of Dr. Osborn and others. He shows that the theories of Lamarck, much ridiculed by Darwin and his successors, have quite as much validity as the theory of natural selection. In a very effective chapter he points out the limitations of Darwin's mind, and argues that the theory of natural selection has not a leg to stand on. As a physicist he ridicules the pseudo-science of the biologists, and takes Osborn and others to task for their inexact use of language. He also hammers the biologists for their ignorance of philosophy. One of his strongest arguments is this contention that if biology were an exact science we should be able to use it to prophesy future events, just as we are able to use physics. He calls attention to the various efforts to foresee the future on a biological basis, ridiculing them and making fun of the once current hope that evolution would inevitably bring in the millennium.

Professor More's conclusion is: "Unless it can be indisputably proved that man, with his infinite variety of thoughts and emotions, is but an aggregation of mechanical atoms held together and moved by physical forces—an hypothesis for which there is not the slightest proof—there seems to be no necessity to deny the existence of a spiritual world not subject to the laws of mechanical energy or circumscribed by the space limitations of material or electrical substances." This is true. We have pointed out again and again that materialism is a matter of metaphysics and not of science. But where does Mr. More lead us? He leads us to an agnosticism darker and drearier than any of which we have dreamed. He may think he is bringing a message of hope, but in truth he is convincing us the more of human ignorance. His "Philosophy of the Unexpected" is a perfect counsel of despair. Professor More is a wolf in sheep's clothing; posing as the defender of religion, he has shown himself a skeptic and a pessimist. To biology he has rendered a great service by his criticisms. His services to religion are less in evidence.

It is our opinion that Professor More's book, by virtue of its shrewd emphasis on the weaknesses of biologists, is the most important book of the eight we are reviewing, the book destined to have the greatest results as well as the book most likely to enrich the mind of the reader. In interest, however, neither More's book nor any of the others can compare with Sir William Bragg's "Concerning the Nature of Things," an exposition of modern discoveries about the atom. Bragg begins with a brief statement of the structure of the atom and of the importance of recent discoveries. He then describes the nature of gases and the nature of liquids, concluding with a discussion of crystals which begins with the simpler forms and ends with a chapter on metals. Though delivered as a course of popular lectures and copiously illustrated with photographs and diagrams, the chapters of the book are not easy reading, but one is led on and on, constantly discovering new facts about the apparently solid world in which we live. A more careful study reveals that Bragg has given a clear and comprehensive exposition, directing the reader's attention from the simple to the complex, and conscientiously explaining each step of the journey. The subject is thrilling; its handling highly commendable. The nature of the atom may seem a far cry from the evolution of man, but the current controversy over one phase of scientific thought should not blind us to the significance of advances in another realm.

We conclude our review by going even farther afield, for Stanton Coblenz in his "The Decline of Man," and E. E. Fournier d'Albe in his "Quo Vadimus?" take science only as a point of departure. They are, indeed, trying to prophesy on the basis which science gives, but the results are guesses and not the precise and incontrovertible statements which Professor More rightly calls the fruit of the exact sciences alone. Coblenz makes use of an analogy from science, but it is only an analogy. He begins by commenting on the disappearance of various animal species and reasonably raises the question of man's future. Right there, however, he necessarily deserts his biology and paleontology, and thereafter he concerns himself with those sociological and psychological problems which are engaging many writers at the present time. The population problem, the menace of nationalism, the growth of industrialism, and the congestion of urban areas are among the problems discussed. He also speaks of the "whirlwind of science," and notes that there has not been a corresponding advance in our political institutions. In conclusion he calls for the application of intelligence as the only hope of salvation, mentioning eu-

(*Continued on page 29*)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

TWO MISSIONARY CONVENTIONS

In Pennsylvania

The 30th annual meeting of the Pennsylvania Women's Missionary Association convened in the John Raymond Memorial Church, Scranton, Mrs. Waller of Philadelphia presiding.

Mrs. Herbert E. Benton led the devotional service, prayer being offered by Miss Ellis. Mrs. Ayres gave a short address on "Service."

A letter was read from one of our workers in Japan telling of the progress being made by the Pennsylvania girl, Mitsu San.

The reports from the Mission Circles were read, those from Scranton, Restoration, Towanda and Messiah showing great advancement in the past year.

Mrs. Ayres addressed the meeting on "What we should know of the needs of Japan." She spoke of the work accomplished with insufficient equipment before the earthquake and how much more they were handicapped afterward, yet the missionaries, both foreign and native, worked with great enthusiasm and achieved wonderful results against such odds. With sufficient means greater good would result from the spread of a liberal religion such as our church is presenting. When leaving the country she asked what message she could take to the women of America, and the answer was, "Tell them how hard it is to work, what a prejudice we have to work against and how we want our children brought up right."

The treasurer's report showed funds of $1,256.62, expenses $1,004.00, leaving a balance of $252.62. The deficit of $95 for this year was ordered paid. The quotas for Japan, North Carolina, Bulletin, Sinking Fund and for the education of the girl were paid in full.

Officers elected: President, Mrs. Wm. H. McGlauflin, Scranton; vice-president, Mrs. D. S. Patterson, Philadelphia; secretary, Mrs. S. B. Gregory, Glenside; treasurer, Mrs. A. B. Nicol, Scranton. Meeting adjourned to meet at Brooklyn, June, 1926.

S. B. Gregory, Secretary.

In Ohio

The 36th annual convention of the Women's Universalist Missionary Association of Ohio was held in Columbus.

Mrs. Gertrude A. Gladwin, chairman of the Mission Study, reported 80 per cent of Associations sending in complete reports, and about 70 per cent using Mission Study books.

Preceding the convention session, a Mission Study institute was held which was well attended, and a recommendation was passed, "that a certain period be given over to a Methods class and the presentation of Mission Study."

Every one rejoiced because we had been able to send the balance of the "Oahyo" Kindergarten fund to Japan. It was something of a feat for the Ohio women to raise $10,000 for this work. In the meantime Ohio contributes to Southern and Japan missions and to a number of lesser opportunities.

The president's address treated not only the accomplishments but the opportunities of the day for service. Another address worthy of note was that of Rev. Sara L. Stoner, among the first organized workers in Ohio.

One great privilege enjoyed was the address of Miss M. Agnes Hathaway. She spent twenty years as our missionary in Japan, and had returned to her native land to await the final summons. "I have returned to wait, but I hope while waiting that I shall be of service." She told of some of the Japanese characteristics, also spoke of Matsu's home and the wonderful atmosphere of love in that home.

Katie J. Kelly.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Credentials for Syracuse. Credential blanks will be sent to all Sunday school superintendents early in September, with a clear statement in regard to representation and with all necessary information regarding the place and dates. If any superintendent fails to receive his supply, he should notify the General Sunday School Association without delay.

A SUMMER EXPERIMENT

How a Typical Town Responded to a Daily Vacation Bible School

"No, I'm not in favor of a vacation school here. By summer time children are tired of school and want a change. You just couldn't get any to attend if you should have one." Such was the discouraging reply made last spring by one parent after another as a certain pastor, in a certain town in northern Vermont, visited the homes of his parishioners to secure their opinion in regard to the holding of a Daily Vacation Bible School through July.

But this young man, knowing that he had a good idea, refused to give it up. Accordingly he sought the co-operation of the two other pastors in town; then, backed by a handful of earnest people from each church, they decided to hold a community school.

Their next step was to write to Boston University for a director, and it was my privilege to serve them in that capacity. Through correspondence I learned that the school would probably enroll from fifty to sixty pupils. Supplies were ordered and volunteer teachers and helpers were secured for this number. The plan was advertised in the press, from the pulpit, by personal calls and gaily colored posters. The four days preceding the opening, July 6, were given to a series of conferences with teachers. Much time, too, was given to putting the church rooms in readiness and making everything within as clean and beautiful as possible. Flowers were in abundance everywhere.

On opening day some sixty children took their places in the kindergarten, primary, and junior departments, and enjoyed the varied program of worship, Bible stories, expressional activity, Bible memory work, out-door recreation, music and handwork. From that day on the numbers increased by leaps and bounds until the enrollment reached 125. This meant additional volunteer helpers, more supplies, also many rearrangements relative to housing and caring for such a large family. But all needs were promptly met and soon everything was running smoothly.

At the end of two weeks every mother who had stated in such emphatic terms that "you simply couldn't get the children to go to school in vacation," was saying instead, "I simply can't get them to stay at home." No inducements offered by fathers or mothers were sufficient bait. An eleven-year-old girl when reminded of the annual visit to an aunt in a neighboring state said, with tears in her eyes, "But, *mother*, that will mean I shall be away from school four days!"

Nor were the girls the only loyal ones. On the evening of the final program and exhibit an eight-year-old exclaimed in true boy fashion, "Gee, I wish this school wouldn't close." His spirit was caught by the junior boys, who hastily grouped themselves in a corner and gave a series of D. V. B. S. cheers which in their intensity and feeling startled parents and teachers alike.

To be associated with such boys and girls for a month was a joy. And to watch the changes which took place in growing characters even in that short time was to give one renewed faith in the belief that every child brings into the world with him the possibilities of a noble, Christ-like character, and that he has a right to every opportunity for the full development of these possibilities.

S. M. A.

Among Our Churches

Church News and Interests

PERSONAL

Dr. John Murray Atwood stopped at Headquarters on Aug. 15 on his way to Ferry Beach.

Visitors at Headquarters on Aug. 14 were Mrs. Frank A. Dewick of Dorchester with her nephew, Mr. Polk, of New York, and Mr. Ezra Huntley, father of Dr. George E. Huntley.

Rev. Harry A. Hersey of Canton, N. Y., was at Headquarters Aug. 14. Mr. Hersey is on a 900-miles bicycle trip, taking in Albany, the Mohawk Trail, Boston, Hartford, Stafford, Conn., and other New England points.

Dr. L. O. Hartman, editor of *Zion's Herald*, is receiving congratulations upon the arrival of Mason Nutter Hartman July 23. It is alleged that the mother's influence prevented Dr. Hartman naming his son Hate Evil Hartman, after one of his forebears. In any event we are sure that this boy—a son of the courageous and able editor of *Zion's Herald*—has a good chance to earn the name because of his inheritance.

Mrs. Willard C. Selleck of Riverside, Calif., who is undergoing sanatorium treatment at Los Angeles, is making rapid progress toward recovery.

Mrs. Maria Robbins, one of the strong supporters of the Washington parish, is convalescing from a serious illness at her summer home at Pittsfield, Maine.

Dr. and Mrs. Lyman Ward have closed their summer home at Smith's Basin, New York, and have gone back to Camp Hill, Ala., for the work of the new school year.

Dr. Joseph Fort Newton preached at the Broadway Tabernacle, New York, of which Dr. Chas. E. Jefferson is pastor, at both 11 a. m. and 8 p. m. services Aug. 16, and will take the service again Aug. 23.

Mr. Albert N. Chace, superintendent of the Universalist church school at New Bedford, Mass., was a visitor at Headquarters on Aug. 14.

OUR HEADQUARTERS STAFF

Miss Dorothy Hall and Miss Margaret Denton spent the week end recently at the home of Mrs. Calvin Cram, Bangor. Miss Hall is now enjoying a brief vacation in Maine.

Iowa

Victor.—The State Missionary and his wife visited us on their return from vacation and spoke in the Congregational church, now pastorless. They were asked to return to the same place Aug. 9.

Mitchellville.—Union evening services are held during August. Mr. and Mrs. O. S. Nicholson lost their hardware store here by fire, July 15.

Massachusetts

North Oxford.—Rev. Dwight A. Ball, vacation pastor. An especially notable day was added to the history of this famous old church on Aug. 9. Though heavy rain fell during the morning, a good congregation was at hand for the regular service. The sermon was on "Our Greatest Gift." Communion was celebrated. For this the original old pewter set used in this church over 100 years ago was again in service. Rev. E. W. Preble of Charlton, a former pastor, was present and assisted in conducting the communion. Several were present from All Souls Church, Worcester, and others from South Acton and Mendon. At the Clara Barton Birthplace, Aug. 5 was marked by a successful social event in honor of Rev. and Mrs. Dwight A. Ball, who are there during July and August, Mr. Ball preaching each Sunday in the church at Oxford. Mrs. Grace Lucas Holden, hostess at the birthplace, was sponsor and hostess, Mrs. E. A. Hunt of Worcester and Mrs. Leonard B. Thayer of Oxford assisting. Thirty guests were present. There were Oxford women affiliated with the several Protestant churches and social or fraternal groups there. Mrs. Ball spoke briefly, giving fitting recognition to the character and achievement of Clara Barton, and making clear the object of the W. N. M. A. in acquiring the birthplace. Light refreshments were served. The young ladies assisting were May Barton Olney and Helen C. Olney, Edith N. and Clara Barton Turner. The Misses Olney are great-grand-nieces of Clara Barton. The Misses Turner were both born in this home, Clara Barton Turner having drawn her first breath in the same room where Miss Barton did.

Winter Hill.—Rev. Dwight A. Ball, pastor. The church has had successful services this past summer in a union arrangement with the Baptist, Methodist, Congregational and Episcopal churches. The Winter Hill Universalist church will be the host at the services on August 30 and September 6, and for the first of these the Rev. Dwight A. Ball will return from his summer work at Oxford, Mass.

Ohio

Lower Salem.—Rev. Thomas Chapman conducted a series of meetings here from July 28 to Aug. 2. The attendance was good at every service and a growing interest was shown. Three members were added to the church. Lower Salem had been without a pastor for a number of years, and there was little left of the older organization. It now seems that the movement has a future.

BOOK REVIEWS

(*Continued from page* 27)

genics, internationalism, and socialism as partial remedies. It must be mentioned that neither in his analysis of civilization's maladies nor in his brief program of cures does Mr. Coblenz say much that can not be found in other books.

"Quo Vadimus?" begins with a survey of the dangers that threaten civilization, but the author is far less pessimistic than Mr. Coblenz. He holds that man will get along, will muddle through, eliminating wars in a century or so, improving governments, making increasingly better use of the accomplishments of science. He expects that progress "towards perfection, towards greater happiness, a fuller and more enduring life," will continue for a thousand years or so, accelerated if anything. For all that Professor d'Albe propounds a thesis less startling than that of Mr. Coblenz, the book is rather less commonplace, and it gains by virtue of its brevity. It is a recent issue in Dutton's "To-day and To-morrow Series," volumes of which we have frequently praised.

This review concludes the series in which we have been discussing some suitable summer reading. Not every one will care to read all of the fifteen books reviewed. One of the three introductions to philosophy will be enough for any reader. Dewey's difficult but important book will interest only the student of philosophy, and not every one will feel obliged to read Hoernle's valuable exposition of Idealism. Everett's "Moral Values," however, contains much of general interest. Likewise certain of the books of science will prove less valuable than others. If one were to read Lull's "The Ways of Life" and Thomson's "Science and Religion," he would have little occasion to read Thomson's "Concerning Evolution." On the other hand, he would find it very useful to supplement those two books with More's "The Dogma of Evolution," which critically examines certain claims put forth by both authors, and he would find in Bragg's "Concerning the Nature of Things" a clear and full treatment of a phase of science treated but briefly in the other works. Conger's "A Course in Philosophy" or Patrick's "The World and Its Meaning," together with Everett's "Moral Values," followed by the four books on science just mentioned, would make a good program of reading for a summer—or an autumn or a winter.

Notices

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be de-

termined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

MINNESOTA STATE CONVENTION

The sixtieth annual session of the Universalist Convention of Minnesota, together with its auxiliary bodies, will be held at Anoka, Minn., Oct. 7 to 11 inclusive. for the election of officers, reports of committees and any such other business as may rightfully come before the Convention.

Thomas J. Farmer, Secretary.

* *

NOTICE

Women's National Missionary Association

The Corresponding Secretary's books must close Sept. 1, in order to have the accounts ready for the auditor on the 15th. Kindly see that all contributions are sent not later than above date.

But four Questionnaire Blanks have been returned to date. The National Chairmen of Departments can not make a complete report unless the blanks are returned properly filled out. In justice to your state work and the National Association please see that the blanks are sent in.

Susan S. Bishop, Corresponding Secretary.

* *

VISITATION DAYS IN MAINE

August 30

West Sumner, 10.30 a. m. Speaker, Rev. Chester Gore Miller. Take road leading east from Trap Corner on Portland-Bethel State Road, to West Sumner village.

Greenville, 2 p. m. Speaker, Dr. Ashley A. Smith. Chapel on road between Greenville and Greenville Junction, near center of former village. Picnic lunch at one o'clock.

* *

MURRAY GROVE ASSOCIATION

39th Annual Session, July 18–Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

August 30, Rev. J. M. Atwood, D. D.

September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

FERRY BEACH

The Institutes

Maine Sunday School Girls—Aug. 25 to Sept. 1. Under direction of the Girls' Division of the Interdenominational State of Maine Sunday School Association.

Each Institute officially opens on the afternoon of the first date given above.

For reservations address Rev. Elmer D. Colcord, Secretary of the Ferry Beach Park Association, 43 Berkeley St., Springfield, Mass.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

NORTH CAROLINA STATE CONVENTION

The twentieth annual session of the North Carolina State Convention will be held in the Church of the Eternal Hope, Kinston, Aug. 27-30. Thursday's program will begin at 7.30 p. m. with addresses of welcome from the church, community and city churches. A strong program has been prepared with some fine speakers and preachers. The delegates will convene at 9.30 a. m. on the 28th. The Convention officers will make their reports. New officers will be elected, and any other business transacted that may legally come before this meeting.

J. R. Miller, Secretary-Treasurer.

* *

HOTELS AT SYRACUSE

With the publication of the list of hotels offered by the Convention Committee for the General Convention at Syracuse, our people will begin to move actively in the matter.

Three other conventions will be in Syracuse at the same time. It therefore is important for delegates to make reservations.

Syracuse Hotels

Hotel Syracuse. Shower bath, single, $3; double, $4. Tub bath, single, $4; double, $5.

The Onondaga. Without bath, single, $2; double, $3.50. With bath, single, $3; double, $5.

The Yates. Without bath, single, $2; double, $3.50. With bath, single, $2.75; double, $4.

Hotel Truax. Without bath, single, $2; double, $3. With bath, single, $3; double, $4.

The Mizpah. Without bath, single, $1.50 up; double, $2.75 up. With bath, single, $2.50; double, $4 up.

The New Jefferson. Without bath, single, $2; double, $3. With bath, single, $2.50; double, $4.

Hotel Seymour. Without bath, single, $1.50; double, $2.50. With bath, single, $2.50; double, $3.50.

New Hotel Winchester. Without bath, single, $1.50; double, $2.50 up. With bath, single, $2.50; double, $4.

Hotel Howard. Without bath, single, $1.50; double, $2. With bath, single, $2; double, $3.50.

Empire Hotel. One dollar and a quarter per person, per night. Accommodations for 150.

Hotel St. Cloud. Without bath, single, $1.50 up; double, $3. With bath, single, $2.50; double, $4.

Y. M. C. A. $1.25, $1.50 per day per person. Double rooms, $2.50.

Y. W. C. A. $1.50 per night. $10 per week (single). $1.25 per night. $8 per week (double).

The LaFayette. $1.50 per person. Double room, $2, $3.50.

The Wolcott. $2 per person. Double room, $3.

The above list of hotels represents nearly three thousand rooms. The first seven represent two thousand rooms, and all are within four blocks of the First Universalist Church. The whole fifteen hotels are within six blocks of the church. Convention headquarters will be at the church. The best service will be rendered if all hotel reservations are made through our committee. Syracuse is a convention city. October is a convention month. Reservations should be made as soon as possible in order to insure comfort. Address all communications to

Hotel Committee,
First Universalist Church,
Syracuse, New York.

We are thoroughly organized, and if those who write for reservations will be *specific* and *accurate* our committee will attend to the rest of the necessary details.

* *

SUNDAY SCHOOL INSTITUTES FOR 1925

Murray Grove, N. J., Aug. 30-Sept. 5.

Syracuse, N. Y., Oct. 17-20.

General Sunday School Association.
176 Newbury St., Boston.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs W. R. Corlett,
Recording Secretary.

* *

ANNUAL PILGRIMAGE TO LANGDON, N. H.

The date of the Pilgrimage Service in the old meeting-house at Langdon, N. H., has been changed from Aug. 30 as announced, to Aug. 23. An all day service with free luncheon at noon. All welcome to this inspirational service. *S. A. Porter.*

* *

UNIVERSALIST CONVENTIONS—SYRACUSE, NEW YORK

October 17-25, 1925

Reduced Railroad Fares:

The railroads have granted a reduced rate of one and one-half fares for the round-trip to the Conventions at Syracuse, provided at least 250 certificates are turned in to the Transportation Agent at Syracuse.

Below is given a list of fares one-way and round-trip at the reduced rate:

	Single Trip	Round Trip
Denver, Colo.	$61.46	$92.19
Omaha, Neb.	42.11	63.17
Minneapolis, Minn.	38.64	58.26
Detroit, Mich.	14.37	21.56
Cleveland, Ohio	11.93	17.90
Cincinnati, Ohio	21.08	31.62
New York, N. Y.	10.45	16.68
Boston, Mass.	12.55	18.83
Portland, Me.	16.47	24.71
Chicago, Ill., via N. Y. C.	24.18	36.27
Philadelphia, Pa., via P. & R. through Bethlehem or Lehigh Valley through Auburn	11.11	16.67
Philadelphia, Pa., via New York City, and N. Y. C. R. R.	14.64	21.96
Washington, D. C., via Auburn or Canandaigua	14.34	21.51
Washington, D. C., via New York City and N. Y. C.	18.59	27.85
Atlanta, Ga., via Cincinnati and N. Y. C. lines	36.05	54.08

Rates from places not listed may be obtained from the local ticket agent.

Be sure to ask for *Certificate* to the Universalist General Convention when buying your ticket to Syracuse or you can not get the reduced fare. Further information regarding the Certificate Plan may be secured by writing to Rev. L. Ward Brigham, D. D., Transportation Agent, 6010 Dorchester Avenue, Chicago, Illinois, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

ANOTHER PRIZE ESSAY CONTEST

The Religious Education Association at its recent Convention in Milwaukee resolved to announce another prize essay contest for pupils of high school age. The committee in charge has prepared the following rules and suggestions:

1. The topic for discussion in the essay is "How may young people be best educated religiously for participation in world affairs?"

2. Three prizes of $50, $25 and $10 are offered for the best papers submitted.

3. The prizes are to be awarded to groups of high school age—not to individuals. Five or more persons working together will be considered a "group."

4. The committee suggests that the reports be formulated through Sunday school class discussion, Young People's Society meetings, or other group study.

5. The maximum length of the essay is 2,500 words.

6. All papers must be in the office of the Religious Education Association by March 1, 1926.

7. All essays are to be unsigned, but accompanied by a letter giving the name and address of the group.

8. The judges are to be a minister, a lady teacher, and a business man.

9. The Religious Education Association invites correspondence concerning the contest. Address 308 North Michigan Avenue, Chicago.

WANTED

An engraving of Rev. George de Benneville and one of Rev. Abel C. Thomas, book size. Also a copy of the life of Rev. John Murray, edition of 1896. Address Dr. Henry N. Dodge, Morristown, N. J., stating price.

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Cracking

At a dinner party in London, a newly rich woman, vain and ostentatious, sat beside the wife of a prominent labor leader, and boasted of her jewelry. "I clean my diamonds with ammonia," she said, "my rubies with Bordeaux wine, my emeralds with Dantzig brandy, and my sapphires with fresh milk. And what do you use?" she asked, turning to the labor leader's wife.

"Oh, I don't clean mine," was the airy retort. "When they get dirty, I simply throw them away."—*The Argonaut.*

* *

Now all you little boys and girls who have pet dogs will be interested in knowing where dogs come from. Madison Grant tells us in *Literary Digest.* He says the first record of the domestic dog is that it is "Known from the kitchen middens of Denmark, dating from the Maglemose, which is contemporaneous with the Azilian transition between the Paleolithic and the Neolithic." Now, children, don't forget it.—*Kansas City Drovers Telegram.*

* *

"Where is my wandering boy to-night?"

"Why, he is seeing Nellie home."—*Temple Times.*

* *

"Your speedometer shows you have gone 25,000 miles. Been taking some long tours?"

"No, the 5,000 is the distance I have covered going back and forth to the office and the other 20,000 the distance I have covered looking for parking places."—*Cincinnati Enquirer.*

* *

Guide: "This is the room where the duke was assassinated."

Visitor: "Indeed! Why, last year you showed us another room."

Guide: "Quite right, sir, but that room is being repainted now."—*Brisbane (Australia) Mail.*

* *

Adelbert (passionately): "The more I look at you, dear, the more beautiful you seem."

Adeline (expectantly): "Yes?"

Adelbert (brutally): "I ought to look at you oftener."—*Tiger.*

* *

Man from Florida: "Yes, sir, 500,000 in Miami by 1927. Why, we've got not so far from that now—"

Californian: "Counting the outlying population, of course?"

Man from Florida: "Naw! The outlying population lives in California."—*The Continent.*

* *

"I suppose a successful contractor, such as yourself, needs to know how to speak many different languages in order to talk with his help."

"Well, not only that, but in Boston you gotta be able to communicate with the city government."—*Harvard Lampoon.*

Some Universalist Books

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915 By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Did Jesus Mean It? By Frank D. Adams, D. D. $1.00.

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